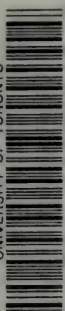


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SOUTH SEA LANGUAGES.



A SERIES OF STUDIES ON THE

Languages of the New Hebrides,

AND

Other South Sea Islands.

VOLUME II.

TANGOAN-SANTO, MALO, MALEKULA, EPI
(BAKI AND BIERIAN), TANNA,
AND FUTUNA.

BY THE REV. D. MACDONALD,

Missionary of the Presbyterian Church of Victoria, New Hebrides.

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PREFACE.



WITH a view to eventually carrying out the programme set forth in the Preface to the First Volume, I have asked my missionary brethren to draw up for this series each a grammar and vocabulary of the language of the people amongst whom he labours, and as to which he is the highest European authority. They have cordially responded, and the present volume contains those received. The matter here presented is entirely new, though on languages of a family that has long excited the keenest interest, and now, perhaps, a keener interest than ever, in the scientific world. The Futunese belongs to the Maori-Hawaiian, the others to the Papuan, branch of the Oceanic family. The short vocabulary appended to the Maloese grammar had been printed before the longer one came to hand, and while it was still uncertain whether it would arrive in time.

INTRODUCTION.



THE following introductory comparative notes make no pretension to completeness. It is not my object to show that the languages, of which this series contains grammars, are members of the Oceanic family. To those who wish proofs of that, the works of Friedrich Muller are open. And I hold with Bopp that the Oceanic languages are in the analytic stage—that is, that they are modern dialects descended from one ancient inflected mother-tongue. It is true that a number of writers later than Bopp class them as “agglutinative,” and that by this they perhaps mean to intimate that their opinion differs from his. I will not take upon me to say, however, what they mean by this term. According to one of the highest of living authorities—the author of the article “Philology,” *Encyclopædia Britannica*, IX. Edition, Vol. XVIII., 1885—there are only two great stage-classes of language : the one being the “isolating or radical,” as the Chinese (which, however, he says may possibly be an extremely analytic language) ; “all besides are ‘agglutinative.’” According to him, the term “agglu-

tinative" is applicable to nearly all known languages, ancient and modern ; and those commonly called inflected are merely in a more advanced state of agglutinativeness. He rightly adds that classification "by grade of structure is a mere recreation, leading to nothing," and that "the mere possession of an agglutinating structure cannot be taken as proving anything in the way of relationship." The Oceanic languages then are, like the English (and *possibly*, as this writer says, the Chinese), in the analytic stage : and any agglutinations or inflections which are now found in them are either phonetically-corrupted remnants of the agglutinations or inflections of the ancient mother-tongue, or new substitutes framed on the same model, or a combination of both.

The alphabets given in the grammars in this volume are generally similar to those of other Papuan (or "Melanesian") languages. The guttural χ sound in Futunese has apparently been borrowed from the neighbouring Papuan languages of Aneityum and Tanna, in which it is found. It is found also in Eromangan, Malekula, Malo, and Tangoan, and in Bierian (Epi). It is absent in Bakian (Epi), and in Efatese. It varies from a deep, harsh guttural gh (unknown in English) to the sounds of ch in loch, and h in high. In Malekulan, as Mr. Morton points out, it frequently interchanges with hard g. In a cognate

language, as Efatese, where it is absent, it is represented either by a mere *spiritus lenis* (that is, in spoken languages, not perceptibly at all), or by *k*. In the Tongoan are noteworthy the confusion between *m* and *n*, and still more that between *t* (or *th*) and *p* (or *b*). Thus *t*, Mr. Annaud says, is pronounced somewhat like *tp*. Hence we have *thati*—4, instead of the common Oceanic *bate*, or *vate*—4; and *thano*—go, for the common *bano*, or *vano*—go. This interchange is found also on (the neighbouring coast of) Malekula, as was noted in “Oceania” (the book mentioned in the Preface to Volume I.), where we have *thathine*, for *vavine*—woman, and also *than*, for *van*—go; and in Rotuma it is frequent as *maf*, for *mat*—eye. The readers of the following pages will be able to note many interchanges of consonants and vowels besides those pointed out by the writers, and how readily the sounds uttered by the same organs pass into one another in savage and unwritten speech. Labials are also often vocalised and elided. Mr. Annand remarks that *v* is sometimes pronounced *b* or *w*, or elided. Mr. Gray, who gives a list of letter changes, suggests the interchange of *k* and *f* (through *h*) as to be expected; and this undoubtedly takes place. For instance, in the Tanna word for “yam”—*nu'*, or *nuk*—the final ‘ (*h*) or *k* stands for an original labial still found commonly throughout

Oceania in this word, as in Malagasy *ovi*, Malay *uvi*, Efate *nau*i (or *nauwi*, *na*, the article, like *n* in *nuk*, and *uvi*), Malekula *rum*, &c., &c. On the other hand, *k* is sometimes changed to *w* (and probably *v*); thus, Efate *uili* (pronounced *wili*)—skin, is dialectic for *kuli*. Perhaps Futuna *avau*—I (Maori *ahau*) is by this change for *akau*, the *ak* being a demonstrative prefix to *au* (for *aku*)—I.

The demonstrative particles given below are found generally throughout Oceania. Thus, Tangoan *aki*—this, Efate *ke*, Malay *iki*: Tanna *ico*—that, Malay *ika*, *iku*. Tangoan *karatu*—that, has this *ka* prefixed like an article. Tangoan *sei*, or *se*—this, Efate *se*, Malay *si* (in *sini*—here), Samoan *sia*—this, *sinei* (*si*, *nei*)—this, Malagasy *izao*, *izany*.

These two demonstrative particles *k-* and *s-* (or *z-*) are often found prefixed to other words like articles.

Tanna *inu*—this, Futuna *nei*, Efate and Baki *ne*, Malay *ini*, Malagasy *iny*; Baki *na*—that, Futuna *na*: Tangoan *atu*—that, Malay *itu*; Futuna *ra*—that, Efate *arai*, Malagasy *iry*, *iroa*: Efate *iri* or *eri*—this.

The article is *na* (*ne*, *ni*, &c.). The Bakian article *na*, like the Malagasy (same) article *ny*, is also used before adjectives, as, *na mbo*—the good. That Futuna *ta* is the same as *na* is plain from Samoan *le*, and

the *l* is the original letter, being changed both to *n* and *t*; the *t* is further changed in Hawaiian to *k*. But, contrary to what I formerly expressed, this article, while it is changed to *k* in Hawaiian, is not the same as the *k*- and *s*- found prefixed as articles to many words in Oceania. These are not variations of this article, but the above-mentioned demonstrative particles sometimes thus used with common nouns and numerals, but especially with the personal and interrogative pronouns.

The relative pronoun is either omitted, as it may be in English, or a demonstrative like English "that." The Bierian relative is *ga* (probably for the *ka* above mentioned, which was probably used as a relative in Oceania at a very ancient period), Java (*ka*, in) *kang*; Tanna *si* (?), Java (*sa*, in) *sang*, Malay *yang*, Malagasy *izay* and *izany*. Efate *te*, or *tea* (Vol. I., pp. 24, 25), is, I now think, not connected with the article above remarked on, but a relative pronoun sometimes (like *kang*, *sang*, *yang*) used before verbs and adjectives, and sometimes (like Tongoan and Malo *te*) as an indefinite article before substantives. Both the (true) article and the relative were originally demonstrative pronouns. But let it be observed that the true article is not the above demonstrative, Malay *ini* — this Samoan *nei*, &c.; for among other things, as has been already said, in Samoan this article is *le*, and actually

prefixed to this demonstrative, as, *lenei*—this. (Compare *Efate nin*—this, and *Tangoan nakai*—this, *natu*—that.) *Futuna te* is, perhaps, the same as Samoan *le*.

The interrogative pronouns may be briefly referred to here, in order to show how demonstrative particles are prefixed to them. Thus, with *k* we have *Futuna akai*, Samoan *‘o ai*, *Bakian kei*—who? with *s* or *z* we have *Malo isei*, *Bierian sie*, *Malagasy iza* and *zovy*, *Malay siapa*—who? and with both *k* and *s*, *Malekula hase*, *Efate kihe* (for *kise*)—who? *Tanna ba*, *Efate fei*, *Eromanga me*—who? have neither. *Tanna nufe*, *Efate nefe*, Samoan *le fea*, *Futuna taha*, or *tefe*—what? have the true article; *Malo* and *Efate sava*, Samoan *se fea*—what? which? have *s*. *Epi vai*, *ava*, *Malay pa*, *apa*—what? have no prefixed demonstrative.

The personal pronouns often have demonstrative particles prefixed to them, and for comparative purposes these must be known. In *Futuna ak*, Samoan *‘o*, *Tangoan*, &c., *k*, *ki*; in *Malagasy z* and *iz*, *Malay d*, *Tagala s*; in *Tangoan*, &c., *n*, *Malay n*. Thus, *Tangoan kanam*, *Efate kinami*, *Eromangan kam*, *Malay kami**—we; *Malagasy izy*, *Malay diya*, *Tagala*

* A different explanation is given of this *k*, Vol. I., p. 17. But *kami* is probably the same as *kanam*, *kinami*, with elision of the *n*.

siya—he; Tangoan enia, Efati nai, Malay inya—he. (See the pronouns in the grammars below.) Stripping off these demonstrative prefixes, we arrive at the true personal pronouns. These appear to be as follows:—

I—aku, or naku (n demonstrative).—Tangoan en-au, Bierian nag-ku, Malagasy iz-aho, Malay aku, Samoan 'o a'u, and ta (k to t).

Thou—ta, or ka (t to k).—Tangoan eg-ko, or eni-co, Malo ni-co, Tanna i-k, Bierian ai-ko, Malagasy hian-ao, Malay ang-kau, kau, di-ka, Baki jau; kau, &c., are really plural.

He, she, it—i, or ia.—Tangoan en-ia, Malo n-ia, Malekula hin-i, Malagasy iz-y, Malay iya, or i-ya, in-ya, d-iya, or di-ya, Futuna ei-ia.

We (we and they)—nami (n as in singular).—Tangoan k-anam, Malo k-amam, Malekula nemdi (di, for ri—they), Efate ki-nami, Tanna ki-maha (ha, for ra—they), Futuna aki-mea (ea like Tanna ha—they), Malay k-ami, Malagasy izah-ay; the final i in Efate, Malay, and Malagasy is like Futuna ea, Aniwa i (aki-mi), Tanna ha, “they,” but probably a word for “they” different from ha (ra). (See below, “they.”) This is probably the ancient plural pronoun of the 1st person, with the word for “they” appended to it. In Efate, one should say for he and

John, not nai John—he John, but nara John —they John. And nami may be na—we, and m or mi—they (or m-i—and they, or with them). The Malagasy (suffixed) nay is na—we, and (i) y—they, like nami; and ahay—we, for akay, like kami.

We (we and thou)—inta (n as in nami).—Tangoan endra (as if end(a) ra—we, thou, they), Santo dialect inti, Malo h-ida (n elided), Malagasy is-ika, Malay, &c., k-ita, Aneityum (verbal pronoun) inta. The in, or en, is the same as in the preceding; that is, the ancient plural of the 1st person—we, and ta, or ka —thou, is appended to it. The initial k is differently explained in Vol. I., p. 19.

You—kamu (or tamu). — Malo kami-m, Epi kami-u, Tanna i-tu'ma', kimy-aha, ku'mi-ar, i-tu'm-at, Efate a-kam, kumu, Malay kamu, Malagasy hian-a-reo, Malekula ham-di. The final part is the plural pronoun 3rd person *m; or ra, or la, which assumes the forms di, at, ar, aha, reo, and u; the word literally meaning you-they. As the above kau, &c., was

*Note this m, like the m in Kinami, Kanam, Kami—we, may be the ancient personal pronoun “they” (m, or mi), or if the i alone represents that pronoun the m may be the preposition m'—with, together with, and: so mi would really be—and (m), they (i); and nami—we and they.

used for singular, like English you for thou, it became necessary to append to it the word for "they," or to use the fuller and more uncontracted form, as in Malay and Efate, for the plural.

They—i, or u, and la, or ra.—Only the latter appears to occur in the grammars below. Baki (verbal pronoun) a being probably for la, or ra, as in Tanna h or ha. But i is plural as well as singular in Malay and Malagasy, in both of which languages ra occurs besides, as in Malay marika, Malagasy izareo — they, Tangoan enira, Malekula hiniri, and doubled Tanna ila', iraha, ilia, iria, ilat, ilar—they, Eromango irora, lel, yoril—they. (See further on i plural above, under "We.")

The shorter forms of the personal pronouns, the verbal pronouns (denoting the number and person of the verb), the verbal suffix (denoting the object of the verb), and the nominal suffix (possessive, being the construct genitive), are to be studied in order to ascertain the true forms of the original pronouns, and, it must be held, are used, though analytically, yet according to the genius of the mother-tongue. To say of the family to which the languages in this

volume belong that they have no verb, or that they have only nouns, and have not yet developed a verb, cannot be deemed correct. And yet this is substantially the assertion of Professor Sayce, if I understand him aright. On the contrary, the verb is as fully developed as in English, and as clearly distinguished from substantives as in English. (See Vol. I., the remarks on the Efatese verbal pronouns, and below on the same in Epi, Mr. Fraser's remarks. See also the same in Tanna, pp. 140, 141.) The inseparable and purely verbal (or conjugational) use of these particles, and their substantial identity, with minor variations, in different dialects, make it clear that here we have the analytic remnant-substitute for an ancient inflected verbal process.

Of the prepositions, Malekula *sa* is, I think, of pronominal origin, and etymologically identical with Malay *di*, Tangoan *isa*—to, with, from, and Tagala *sa*, which is used before the oblique cases (except the genitive) of pronouns and common names, and also as an article before proper nouns in the nominative.

One of the most widely used of Oceanic prepositions is *ka*, or *ki*: and this in Efate, I now believe, is not a mere form of *ni*, *ngi*, but distinct and of pronominal origin, and being also used as a final conjunction that, in order to, to, and an article or

demonstrative prefixed to other words (as nouns and pronouns); Malay *ka*, Malagasy *ha*, *ho*.

Another preposition is *ni*, very widely used, and probably Aneityum *ira*, Eromangan and Malekula *ra*, Tanna *la*, Bugis *ri*, &c., is a form of the same. In Aneityum it occurs also as *an*, Malagasy *any*, contracted to *an* and *a*, and perhaps also to *i*, Fiji *ni* and *i*, Battak *i*, Futuna and Tanna *i*. As in Malagasy it is contracted to *a*, so this is probably the *a* of Futuna, Samoa, &c.

Another widely-used preposition is *ma*, *me*—with, together with.

Another, often phonetically confounded with this is Fiji *vei*, Aneityum *vai*, Efate *ba*, *bi*, *fi*, *ma*, Malagasy *amy*, Malay *pa(da)*. This is contracted in Aneityum to *u*, Tanna *o*, Futuna and Samoa *o*; at least, this is probably so. It seems also to be contracted to *e* in Fiji, Samoan, &c. But to arrive at certainty on a point like this will require a very wide and accurate knowledge of the uses and forms of these prepositions in many dialects. In Efate, *o* used in the future tense of verbs is a contraction of *bo*, *mo*, *fo* (in other Efatese dialects), which is this preposition (with *o*, 3rd personal pronoun suffixed), and in Tanna in like manner, *o* is this preposition, and also used in the future tense of verbs; so Fiji, &c., *e*. Thus, in Oba

the future particle is *na*, as in *Fiji*, but in *Oba vi* is also used before *na*, exactly as *e* in *Fiji*, forming *Oba vin*, *Fiji ena*; and we know that this *vi* is identical with the preposition in question, and that *Fiji vei* or *ve* may readily have the labial elided and become *e*.

These prepositions are compounded, as *Epi kari*, *My kan*, *Malagasy ho any*, *Malekula hini*; *Tanna sava* (contracted *sei*): *Eromanga sore*, *Malekula sere*; *Tanna kum*, *kafa*, *kapa*. *Málay kapa(da)*, *Malagasy ho amy*, *Fiji kivei*: *Efate mini* (*magi*), *Futuna ma*, *mo* (*m'*, and *a*, *o*).

They are used also before the nominal suffix to form the separate (so-called) possessive, taking this suffix like nouns. (See the grammars below, and those in Vol. I., for these.)

They make compounds also with other words, as adverbs, and some of them are used as conjunctions, as, *Efate bo*—and then, *Malagasy ka*—and then, *ma* (widely used)—and; *Futuna pe*—if, because, in order to, *Efate be* (or *fe*)—if, that, *ba*—in order to, *Malekula li*—in order to, that: *Efate ka*—in order to; *Tangoan i*—in order to, that: *Mota si*—in order to, that, *Malay di*. Of *di*, *si*, and *ka*, or *ga*, it is more correct to say, however, not that they are prepositions used as conjunctions, but that they are pronominal

particles used, on the one hand, as prepositions, and, on the other hand, as conjunctions.

It is truly remarkable to find in so vast and widely scattered a family as the Oceanic—from Madagascar to Easter Island, from Maoriland to Hawaii, and from Australia to Asia—constantly used particles of speech like these so manifestly the same in the languages of the Indo-Pacific Islanders, many of whom are mere savages; and we do not err in saying that the mother-tongue, from which sprang all these scattered and isolated descendants, must have had its organisation very strongly moulded, and have been one of the most fully and inflectionally developed and rigidly fixed forms of human speech.

The prepositions are also found after verbs, serving to connect the verb with its object; and in very many cases they have become inseparably suffixed to the verb (just as the article has in many cases become inseparably prefixed to the noun), so as at first sight to appear a part of the word, and to be in many instances really or practically a part of it. Since the appearance of Vol. I., further light has been thrown on this subject, which, however, still is not thoroughly worked out. The Malay transitive particles *kan*, and *i*, must, I now think, be both identified with the above prepositions *kan* and *i*, the *i* being often *i*,

and sometimes ni, and ri, or li, in other languages. And the endings ni (na), ra (ri), la (li), ma (mi), ba, fa, or va, or wa (fi, vi), sa, or za (si, zi), ta (ti), as well as ka, ha (ki, hi), must, I now think, very often be identified with the above prepositions, and not always, or nearly always, be regarded as verbal noun endings. And they are all often combined with ka, or ki, thus: naki, raki, laki, maki, baki, faki, vaki, waki, iaki, saki, zaki, taki, kaki. na, ra, la, and ia, are forms of one original; so ma, ba, fa, va, wa: so sa, za, and ta: and so ka, and ha. This explanation as to va was long ago suggested in Hazlewood's excellent "Fijian Grammar," p. 35, thus: "va in the Rewa dialect is still the same as *vei*, or *ki*, to, which sense it more or less bears in many verbs of which it is the transitive termination; as in verbs of motion." He also observes correctly that the double terminations, as vaka, give the verb a more intensive (transitive) sense, or cause it to take a different object. I would suggest to the authors of the following grammars to make this a subject of special investigation in their respective languages. Meantime, the statements in Vol. I., pp. 29-32, have to be modified. The word tanu—bury, in Efatese, with i, is tani: with ki, is tan ki (transitive); with ma, it is tanumi (transitive, bury in); with maki, it is tanumaki (intensive transitive); and the word retains the transitive particles when it

takes the verbal noun ending, as, natanien, natanumien, natanumakien—the act of burying, each verbal noun retaining the meaning of its verb with its special transitive ending. So universally in Efatese. The *i* after *mi* may be the preposition *i*, and *mi* the two prepositions *m*, and *i*. When *ki* is suffixed to *tanumi*, the *ki* is put in place of *i*, and *maki* is not *m*, *i*, and *ki*, but *ma*, and *ki*. This is probably the *i* in the verbal noun ending of Tanna ien, Efate ien. In Malay *tanam* (Efate *tanuma*) the *m* has become as if a part of the word, and the verbal noun is *tanuman*; *tanamkan* is transitive, to inter (with *i* in Malay, it would be *tanumi*). In Samoan *tanu*—to bury, *tanuga*—a burying, *tannuma'i* (*tanumaki*)—to cover up with closely, *tanumaga*—the part buried; *tanumia* is called the passive, but from what Dr. Gunn tells me of the closely related Futunese, it seems now certain that *tanumi* is exactly the same as Efatese *tanumi*, above explained, and the final *a* is either (as in Efate) the 3rd personal pronoun, or the adjective ending—probably the former. *tanumia* in Futuna is not passive, and means like *tanumia* (Efate) bury him (or it); but in Efate, when it takes another object, that object replaces the *a*, whereas in Futuna it follows the *a*, meaning probably, bury him the person, or it the thing. If this explanation is correct, it applies throughout Oceania, and to all other similar transi-

tive terminations, and similar so-called passives, which in that case are simply the transitive verb, with 3rd personal pronoun as object in a kind of reflexive or middle sense. It may be remarked that in the Maori-Hawaiian, sometimes the final *a* (it, him) is dropped when the verb takes another object, just as in Efatese, thus : Samoan *pulu*—glue, pitch, Efate *bulu* : Samoan *buluti*—to glue, to pitch (anything), Efate *buluti* ; Samoan *pulutia* (“passive”), Efate *bulutia*—glue or pitch it. I now think this view of this “passive,” which I expressed many years ago, probably correct, rather than the different view expressed in “Oceania.” In Malay *tangis*—to weep, the *s* is fossilised as the *m* in *tanam*, but in Efatese *tagi* is intransitive, *tagisi* transitive like Malay *tangisi* and *tangiskan* — “to bewail”; the *s* is the above preposition. Efate *sili*—to enter (as a house), &c., *silifi*—to enter into, *silifiki*—to cause to enter into (as a rope into a block); compare Samoan *sulu*, *sulufa’i*, *suluma’i*. The Efatese also have *sili ki*—to thrust into, &c.

The verbal nouns in Tannese (p. 130) formed by the prefix *k-* (with varying vowel) are similar to those found in other Oceanic languages. It is the demonstrative particle above mentioned used like an article, and sometimes with the force of a relative pronoun, as if one should say, “that which cuts,” instead of “cutter.” It is used also in Efatese, Malay,

&c., prefixed to the cardinals forming ordinals. In Malay, and especially Javanese, prefixed to a verb it forms a kind of passive, or a verbal noun. In Malagasy, it is *ha*, and much used in the same way, sometimes appearing as *hi*, *ki*, &c., inseparably prefixed to a noun as if a part of the word. The regular way of forming a noun from a verb in Malay is by prefixing this *ka* and affixing the verbal noun-ending *an*, as, (Efate *namatien*) Malay *kamatian*, Malagasy *hafatesana* (for *hamatesana*)—death, the act of dying. This *ka* appears in the causative formative prefix Malagasy *maha*, Efate, &c., *baka*, *faka*, the real causative prefix being *ba* (or *ma*), or rather *a*, for the *b* (*m*) is a verbal noun formative prefix.

In Malay, the pronominal particle *di* (like *ka*) prefixed forms a passive in the same way. The following use of *k-* in Tannese is noticeable. Mr. Gray, in the Conjugation of the Tannese Verb, gives after the 3rd person singular the “impersonal,” *k-ani*—one says; and in the Kwamera dialect a kind of passive is expressed by its means, thus: *auwasi*—to beat, *kauwasi ik*—thou art beaten (but, literally, one beats thee, and so with all verbs). In Aneityum, *er*, or *eh* (literally, they), is used in the same way, as: *er*, or *eh auud euc*—thou art beaten (literally, they beat thee). It seems that the Malekula passive (pp. 44, 45) is to be similarly explained, “thou art beaten,” being

there literally, as it appears, "I beat thee," instead of Tanna, "one beats thee," and Aneityum, "they beat thee."

The tense particles in the following grammars, with the verbal pronouns sometimes prefixed and sometimes suffixed to them, are to be explained in the same way as the Efatese (Vol. I.). The Futunese suffixes the verbal pronoun to the tense particle in the 1st, 2nd, and 3rd persons singular after the manner of neighbouring Papuan dialects, from which it has probably borrowed this method.

The future tense particle in Tangoan and Malo is *pa*, in Malekula *ba*, in Efate (N.E. d., *ba mo*) *ga fo* (*bo, o*), or simply *ba*, or *ga* (a kind of imperative or permissive), Aneityum *mu*, or *pu*, Tanna *o* (also Kwamera *t-*, and *t-* (before the verbal pronoun, and *puk*, or *buk*, after it) *buk*, as, *tibuk* (i-thou)—thou shalt, *terebuk* (re-he)—he shall, *tapok* (a-I)—I shall, *apan* (past and future, and perhaps also present (Kwamera *puk*)), Futuna *ka, sa, kasa* (*ka, and sa*), *ro, ke* (*ka, and e*), *se* (*sa, and e*), *kono* (*ko, and no*). Of these, I hold Tangoan and Malo *pa*, Malekula and Efate *ba*, Efate *mo, bo, fo, o*, Tanna *o*, and the *pu* in *puk*, Aneityum *mu* or *pu*, to be etymologically identical, and either the preposition (noted above) alone, or with *o* (3rd personal pronoun probably, used as verb substantive) suffixed. This particle sometimes

denotes (the present) continuing action (Efate *bo*, *mo*, Tangoan *m-*, Malekula *m-*, Tanna *am* (Kwamera), and *ap* in *apan*); sometimes has the force of a final conjunction (to be, that, to), or denotes the future or subjunctive. The *k* in *puk* is to be compared with Efate *ga* (*ka*), Futuna *ka*, Malagasy *ho*, *h-*, Malay *akan*. (See this particle above, under the prepositions.) It (*ka*) is of pronominal origin, and sometimes is a preposition meaning "to," sometimes a final conjunction (that, to). Tanna *t-* is, perhaps, a form of the preposition above *sa*, like Malay *di*, which also is used as a particle of the future; if so, it is of pronominal origin. In Kwamera, it is not only a particle of the future, but a preposition meaning *for*, *on account of*. In Futuna also, *sa* is a particle of the future.

The particles of the past tense are in Tanna *in*, Futuna *ni*, Malagasy *ni*, Aneityum *s*, Futuna *sa*, Efate *ka*, and *kai* (*ka*, and *i* or *e*; Futuna *koi*, *ko*, and *i*, is future). The *in*, or *ni*, I hold to be of pronominal origin. (See the demonstrative particles above.) Aneityum *s* is, no doubt, the same particle as Futuna *sa* (which is both future and past).

The present tense particle in Futuna is *no* (*o* as in Efate *bo*), and the *n* is the same as the *n* in *ni*; so *ko* of the present and *ka* of the future; and *sa*, which we

have already seen in the future and past, appears again in sano, present (continuing); and ko in niko, perfect (complete). In Tanna, am is a particle of the present, but also of the past (as the same m in Malekula. Mr. Gray (Weasisi) translates it as present or past, and calls it past (p. 148); Messrs. Neilson and Watt (Port Resolution and Kwamera) gave it to me as the particle of the present. So inam (in, and am) Mr. Gray gives as past, yakinam ani—I was saying, but Mr. Watt gave it to me as present, yakinam evin—I am going. Notwithstanding all this apparent vagueness, no practical difficulty is found by the South Sea Islanders in expressing themselves with sufficient clearness according to the genius of their language. Particles originally relational and capable of various applications have come to be used in these ways, and sometimes the same particle has assumed various forms, often through being combined with another particle. Of this, many examples are seen in the foregoing.

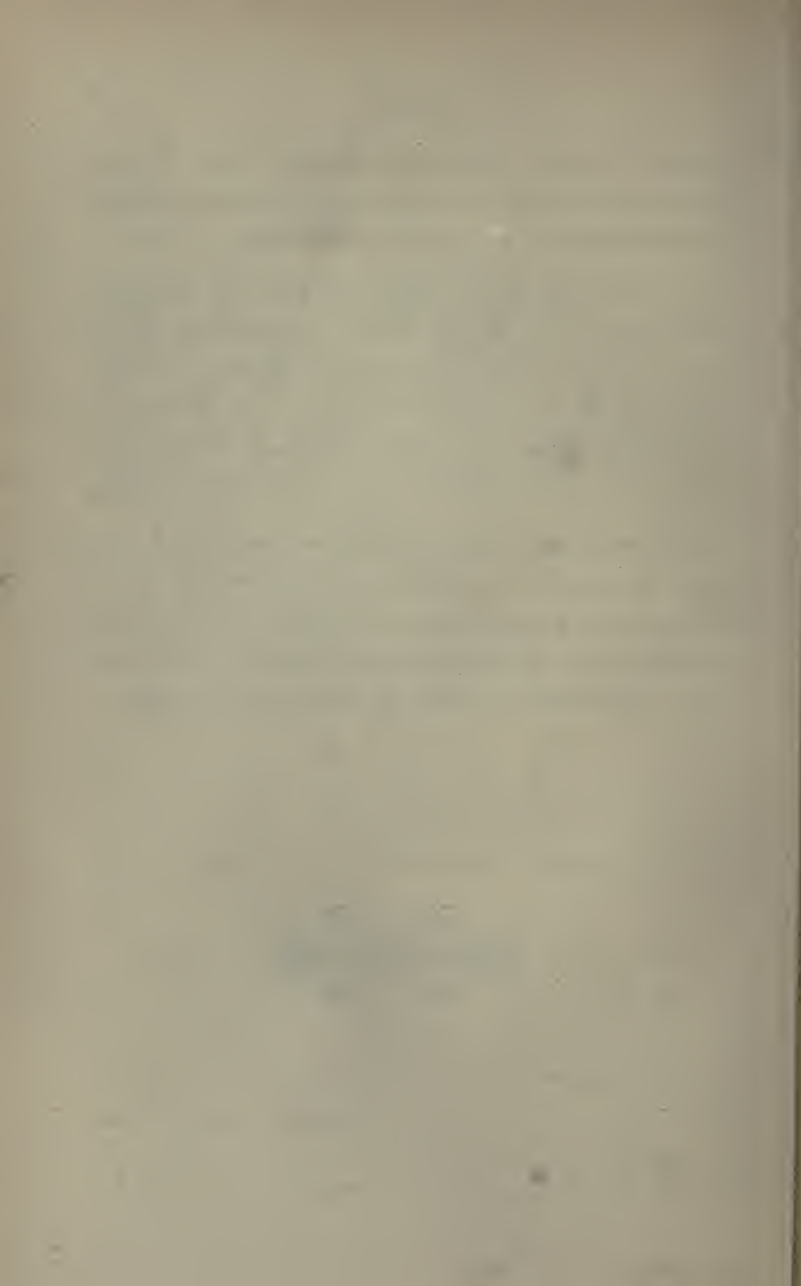
Particles of mood are in Malekula and Efate the above ba, Tanna the above o, Futuna and Efate the above ka, Futuna the above se. These denote the imperative, and have the force of final conjunctions. In Malekula and Efate, ba also is used like Latin ut with the subjunctive, and so in Futuna pe. Also the same pe, Efate be, or fe, Tanna (Kwamera) ip, denotes “if,”

“should,” as also perhaps the Malekula *ba*. Futuna *se* may be compared with Samoan *se'i* (*seki*), “a sign of the imperative mood used precatively.”

Of the verbal noun-endings given in the following grammars, *i*, *e*, *ia*, *an*, *ien* (*Efate ien*), nothing need be said at present. The adjective-ending *ka*, *ca*, in *Tangoan* and *Malo*, is highly interesting. It occurs very frequently in the *Motu* of New Guinea. In *Malagasy*, it is a very ancient and frequent verbal noun-ending.

In concluding these introductory remarks, I have only to express my thanks to the authors of the following grammars and vocabularies for their very valuable and interesting contributions, which cannot fail to materially advance the object of this series.





A GRAMMAR
OF THE
TANGOAN - SANTO LANGUAGE.

BY REV. J. ANNAND, M.A.

THE Tangoan dialect of the Santo language is spoken in twelve villages on the central part of the South side of Santo.

ALPHABET.

VOWELS.—a, e, i, o, u.

DIPHTHONGS.—ai, au, oi, and ao. (au and oi are both long and short)

CONSONANTS.—b, c, g, g, h, k l, m, m, n, n, p, p, r, s, t, t, v, w, z.

Note.—c (g hard), g (ng), g (gh or kh)—a peculiar guttural sound—the “Melanesian g”, p (pw or mpw); m, and n are nasal: t (tp, or a sound between the two, pronounced with the tongue between the teeth touching the upper lip.)

v has a broader sound than the English **v** in some words; it may be written "b" or "w" as metuvana, metubana, or metu'ana—many; metubákinao—many things, treasures, is always sounded "b."

There are also a few other letter changes to be noticed: **m** and **n** are often used indifferently by different speakers, and even by the same speaker, as "lina" or "lima" (hand), nai and mai (come), nagi and magi (animal).

The vowels in some verbal particles are used euphonetically, according to those following, as *mu* nasalo, *me* sesati, *mo* roku, *ma* tabera, etc. Also with the *continuous* particle "la," "le," "lo," *mo* le nai—he is coming, *ko* lo toko ei—where were you?

ARTICLE.

There is none used in the nominative except the indefinite article "te"—some, and "mata"—one.

n', na, ne is the demonstrative article used only in the accusative.

ka is used with numerals.

na has also the force of the prepositions in, on, by, in many cases, as "o tauua *na* lela"—put it *on the* ground: "o sokonia *na* taga"—put it *in the* basket: "o vilia *na* lei tagai"—strike him (or it) *with a* stick.

te (tetua—some) is seldom used in the nominative except with tua, tetua tamloei—some men, and kinao—thing, tekinao—something.

ka is always in the accusative with numerals, (also used with **atu** and **riki**, as **ka ratu**—that, **kariki**—this; these are both nom. and acc).

NOUNS.

Nouns are not declined. They undergo no change in singular and plural in the nominative and accusative. Case is determined by the position of the word in the sentence, or by a preposition,

Note.—**gina** and **ina** prefixed to adjectives form nouns, as **gina ruku**—goodness.

The class of nouns taking the pronominal suffix is larger in the Tangoan than in some of the Southern Islands of the group. Besides members of the body, personal relations, &c., houses, canoes, and some instruments with which they work take the suffix, as **imaku**—my house, **akaku**—my canoe, **tetekiku**—my shoulder stick (or **noku tetekia**, for both are used).

NUMBER is generally shown by the verbal particle following the noun: **tamloci la le nai**—men are coming, **tamloci mo le nai**—a man is coming. The numeral **matea** is often used to emphasize the singular. **Metuvana** (many) is frequently used with the plural, also **ma tabera** (great) with plurality of idea. However, these are used much as we use the same words in English.

na denotes the plural in some cases in the accusative: *na natuna*—his children, *natuna*—his son. So far as yet known, this applies to persons only.

GENDER is inherent in the terms—

tata, tamaku, &c.—my father.

nana, tinaku, &c.—my mother.

narauna, &c.—his wife.

tuana, &c.—her husband.

ve is the feminine prefix to names of persons, and all names of women and girls begin with it; also *ve natuna*—his daughter, *ve toboiku*—my sister(s) (in wide sense); also *ve sa?*—what woman is that? *Lamani*—man, male, and *garai*—woman, female, are used to designate the gender of all animals, birds, fishes, &c.

VERBAL NOUNS suffix **a**, **ia**, and in a few cases **na** to the verbal form.

ADJECTIVES

that are formed from verbs generally take the same ending as verbal nouns. (Some words may be used indifferently as noun, verb, or adjective without any change of form, but such are exceptions to the general rule.)

Adjectives generally follow their nouns, as *tamloci ruku*—a good man, *tamloci suika*—a strong man, *tamloci mo suika*—a man is strong.

COMPARISON OF ADJECTIVES is irregular :—

mo ruku—good, mo liu—very good or better, *wia* or
uwia (also)—very good, tsea—very.

mo ruku tsea—it is very good.

mo ruku—it is good.

mo ruku ruku, or mo ruku tsea, or mo liu—it is better

mo ruku kinia—it is better than it (the other one).

mo ruku ruku thano—it is best, good, *going beyond*.

In the above we have reduplication, the particle tsea (very), the preposition ki (with, about, from, etc.), and thano (go) all used.

NUMERALS are—

ma tea—1

mo rua—2

ma tolu—3

mo thati—4

mo lina—5

mo linarave—6

mo linarabirua—7 (*i*, or *e*)

mo linarabitolu—8

mo linarabithati—9 (or shortened to

mo l(i)narithati)

ma sagavulu—10

ma sagavulu romana matea—11, &c.

ma gabulurua—20

but magabulurua gabulutoluna matea—21

(*i.e.*, 20 and 1 of the 30th, &c., up to 100,
 which is magapsagavulu).

tari—all, every, is 1000.

Note.—The change of **v** to **b** (from 6 to 7) is regular, as **v** becomes **b** invariably in closing an accented syllable.

ORDINALS.—It is doubtful if any true ordinal exists in this dialect.

mo teroma is first

thaka rua, or thaka ruana—make 2, or make
2 of it

thaka tolu, or thaka toluna, &c.

These forms are used as substitutes, but to say, take the fifth one of a series, we use “o labi seiriki (or kariki) mo thakalinana kinia”

CAUSATIVE.—thaka tea—make one, all together, &c., thaka rua, thaka tolu, &c.

PAIRS OR SETS are expressed by reduplicating, as mo thaka ruaruana—make pairs of them; but to live two and two as young men, etc., is la le bulua—they are living together in one house.

VERBS

Are conjugated by the pronominal verbal particles.

PRESENT AND PAST TENSE.

na thano—I go

ko thano—thou goest

mo thano—he goes

ra thano—we go

kana thano—we (ex.) go

ka thano—you go

la thano—they go

FUTURE TENSE.

na pa thano—I will go

ko po thano—thou wilt go

i pa thano—he will go

ra pa thano—we will go, &c., as above.

IMPERATIVE AND SUBJUNCTIVE—

a thano—I may go, let me go

o or ko thano—go thou

i thano—let him go, he may go

(ana ex.) ra or a thano—we may go, let us go

ga thano—go you, you go

i la or la thano—let them go

The INFINITIVE is used sparingly. It is a short form, or the bare verb, thus—

mo roku *thano*—he is unwilling *to go*

inu nasalo thano—he wishes *to go*

mo boii nai—he loves *to come*

But this latter may also be explained thus—

mo boi i nai—he desires *that he may come*

There is no PASSIVE form.

Other PARTICLES are “la,” “le,” “lo,” generally “le,” denoting continued action or state, as—

mo le toko—he is living—stopping

ko lo toko ei?—where were you? (stopping)

vari prefixed to a verb denotes invariableness, or that it is the nature of the thing so to act, as—

mo vari vili tamloci—he is a murderer ; it is his nature to beat men
 boi la vari kati—it is natural for pigs to bite
 boroaka mo vari biri tamloci—the boroaka (squid) poisons people ; it invariably does so, &c.

si is *reflexive* or reciprocal, as—na karu ia—I scratch him : na karusi au—I scratch myself.

mo tagi—he cries
 mo tagsia—he wails, mourns
 mo kati—he bites
 mo katsia—he bites himself, it pains him

kase—kaseku, kasem, &c., is emphatic :—

enia kasena—he himself,

meaning also that he is alone.

enira la kase reti—they talked among themselves

po and **pah**—indeed, truly.

ka suffixed to verbs and adjectives seems to give the term an abstract meaning :—

mo rai—it bleeds
 mo raiika—it is rusty : “i” is euphonetical
 mo sui—it is bone, body
 mo suika—he is strong
 mo bua—it is deep
 mo buaka—it is deep in general
 perona—his ears
 mo supu peroka—he does not hear anything

i at the end of verbs and nouns is frequently dropped, as—

thai—to do, make, &c.

ko tha na sa?—what are you doing?

o bazai(ia) - slap him

mo bazako—he slaps you.

garai—woman

gara maibo—a childless woman.

tagai—wood.

taga ruku—good wood.

sipai—inherit.

sipa na nona kinao, &c.

tha is the causative particle from thai—to do.

o tha nauri—cause to live, save, generally used

thus :—o thaiia i nauri—make him that he live, &c.

There are no PARTICIPLES, but the sense is expressed by the separate possessive preceding or following the verbal clause thus :—

nona mo le thano—his going.

nona mo thaiia—his doing it, &c.

Some idioms are peculiar—

sa tham?—what is that you have? (literally, what

thine doing—tha, thai, m—poss. suf. thine.)

egko sa tha kinao?—what is thy name? (literally,

thou what doing thing? “pigeon English”—

what name? what thing you make him?)

PRONOUNS.

PERSONAL (*Separate*) are—

| | | |
|----------------|----------------|-------------|
| 1st singular | enau | I |
| 2nd „ | egko and enico | thou |
| 3rd „ | enia | he, she, it |
| 1st plural in. | endra | we |
| 1st „ ex. | kanam | we |
| 2nd „ | kanim | you |
| 3rd „ | enira | they |

VERBAL PRONOUNS or Particles by which the verb is conjugated are—

| | | |
|----------------|----------------------|-------------|
| 1st singular | na, a | I |
| 2nd „ | ko, o | thou |
| 3rd „ | ma, mo, me, mu, i | he, she, it |
| 1st plural in. | ra | we |
| 1st „ ex. | kana, ana | we |
| 2nd „ | ka, a | you |
| 3rd „ | la (i la) | they |

PRONOMINAL SUFFIXES POSSESSIVE :—

| | | |
|----------------|----------|----------------|
| 1st singular | ku | my |
| 2nd „ | m | thy, thine |
| 3rd „ | na and n | his, hers, its |
| 1st plural in. | ra | our |
| 1st „ ex. | nam | our |
| 2nd „ | nim | your |
| 3rd „ | ra | their |

Note.—ra stands for both 1st and 3rd plural.

The SEPARATE POSSESSIVES are the same as above with "no," thus:—

| | | |
|-----------------|--------------|----------|
| 1st singular | noku | my |
| 2nd ,, | nom | thy |
| 3rd ,, | nona and non | his, &c. |
| 1st plural in. | nora | our |
| 1st ,, ex. | nonam | our |
| 2nd ,, | nonim | your |
| 3rd ,, | nora | their |

or suffixed to bula, as bulaku, &c., when applied to certain kinds of property, especially live-stock:—bulam toa—thy fowls; bulanim boi—your pigs.

VERBAL PRONOMINAL SUFFIXES ACCUSATIVE are:—

| | | |
|-----------------|-----------------|----------|
| 1st singular | au (rarely nau) | me |
| 2nd ,, | ko and iko | thee |
| 3rd ,, | a, ia, nia, na | him, &c. |
| 1st plural in. | ra | us |
| 1st ,, ex. | kanam | us |
| 2nd ,, | kanim | you |
| 3rd ,, | ra (nira) | them |

Note.—iko. "i" appears to be introduced mainly for euphony.

There is no dual or trial except as in English, thus, endra rua—we two, &c.

DEMONSTRATIVE PRONOUNS are: **nakai** and **sei**—this, **natu**—that. When suffixed to names, they are ake or aki and sei—this, and atu—that, as vituaki—this moon; vituatu—that moon.

se or sei, aki, atu are also used as relative pronouns, there being no distinct relatives.

kariki—this, and karatu—that, are also demonstrative pronouns.

Note on the Demonstratives.—"n" in natu and nakai is doubtless the article fossilised. So also probably in sa n sei? the interrogative, though it does not appear with sei in any other connection.

INTERROGATIVE PRONOUNS :—

gare?—who? (non gare?—whose?)

sa?—what? nine?—what?

sansei?—what is it? (or sanakai, sanatu?)

INDEFINITE PRONOUNS :—

te—some; te kinao—something

te tua—some persons, or te tua tamloci—some people

te sa—somewhat, in the accusative *natesa?* Also tea, matea one

ADVERBS.

ei?—where?

ea—there

tamacia?—how? (implying difficulty in doing the thing)

visa? (*mo* visa and *i* visa)—how many?

gisa? pagisa? and nagisa?—when? in the three tenses of present, future (pa), and past (na)

tebog—sometime, then
 kin tebog—about sometime, when
 soke — like ; sokena — like it (sokeku, sokem,
 sokera, &c.)
 sokesokena—like manner, equal to, &c.
 nigki or nigke, and niki or nike—here
 sei thano and atu thano—there beyond
 atu sibo--down there ; atu sake—up there
 ehe—no ; supu—no, not (also supo)
 io and po—yes ; iolo—yes, I think so
 nakerikeriki—the present, just now
 nake and nokoriki—to-day ; nanovi—yesterday
 vuho—to-morrow ; bogirua—two days hence, &c.

PREPOSITIONS.

isa—to, with, from, taking the pronominal possessive suffixes, thus : isaku, isam, &c.

ki—of, about, as kinia—about it, &c.
 ni—on ; niau—on me ; niko—on you
 na—on, in
 a—at and in

CONJUNCTIONS.

Very few used.

te—or ; nikeriki—therefore
 natana—because, on account of

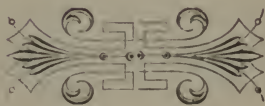
INTERJECTIONS.

O!—sign of vocative; ibo!—expression of surprise, also implying greatness: mo usa ibo!—what a terrific rain!

mo kalati!—expression of multitude, &c.

pah!—indeed!

po!—truly! (yes!)



OUTLINE GRAMMAR

OF

MALOESE,

As spoken on the West side of Malo, New Hebrides.

BY REV. J. D. LANDELS.

THERE are several dialectical differences throughout the island, but nothing to hinder common intercourse.

ALPHABET.

VOWELS.—a, e, i, o, u, with German sounds.

DIPHTHONGS.—ai, au, ei, oi.

CONSONANTS.—b (mb), c (hard ġ), d (d, nd, ndr), g (ng), h (Greek χ), j (j, ch), p (?), k, l, m, n, r, s, t, v, w (?), z (ts).

w and y sounds are recognised, but I have deemed it best to use u for w and i for y, as uari for wari and iau for yau.

p, as yet, occupies a doubtful place: it appears interchangeable with b and v.

ARTICLE.

No demonstrative article in Maloese. My hand is —limaku. **na** in Maloese is the accusative sign, *e.g.*—

o cese na boroku—touch my ear

A personal article **i** exists in common use, as—

Ivacamaura—Saviour

icele—digging-stick

itiko—walking-stick

NOUNS.

They have the common divisions:—

1. VERBAL SUBSTANTIVES are formed by suffixing **a** to the verb, as—

mate—to die—matea

rouso—to be fevered—rousoa ;

e to the verb, as—

sua—to row ; suae—the rowing

sakasaka—to work ; sakasakae—work

sora—to speak ; sorae—language.

They are very common.

2. INDEPENDENT SUBSTANTIVES take the suffix *i*,
as—

karui vuria—foot of a dog ;

e, as—

isae tamaloci—name of a person.

Gender can readily be recognised by noting the qualifying words added to the subject.

muera—a male person

vavine—a female person

male child—urause muera

female child—urause vavine

The name given to a woman is always recognised by the prefix *uo*, as—

subue tari—name of a male

uo subue tari—name of a female

uo cinao—a woman thing

PLURAL.—The plural is formed in the following ways :—

1. By reduplication—

lima—hand

limalimae—hands

Reduplication is not the most satisfactory indication of the plural.

Prefixed particles, as under, are reliable,

2. **va**, common in its relations.

urause—child ; va urause—children
 subue—chief ; va subue—chiefs

3. **vei**, masculine.

muera—a male
 vei muera—male folks

4. **ra**, feminine.

vavine—female
 ra vavine—the women folks

5. **lo**. Only used in one connection as far as I know—

ucaï—tree
 lo ucaï—trees

6. The word **tari** is the commonest sign of multiplicity—

vauua tari—many places
 tamaloci tari—many people
 cinao tari—many things

Sometimes **na**, the accusative sign, marks the plural, as—

natuna—his child
 na natuna—his 'children

ca suffixed to nouns makes them assume an abstract form—

tanume—a spirit ; tanumeca—spirit
visico—the flesh ; visicoca—flesh

PRONOUNS.

PERSONAL—

| | | |
|----------------|--------------|----------|
| 1st singular | iau | I |
| 2nd „ | nico | thou |
| 3rd „ | nia | him |
| 1st plural in. | hida | we |
| 1st „ ex. | kamam | we |
| 2nd „ | kamim | you |
| 3rd „ | nira | they |
| 1st dual in. | hida ca rua | we two |
| 1st „ ex. | kamam ca rua | we two |
| 2nd „ | kamim ca rua | you two |
| 3rd „ | nira ca rua | they two |

Trial is formed same way as the dual.

Note.—An indefinite number seems to exist, which, of course, may be classified as a plural, viz:—

we all together—hida kaiso drucu
we all go—hida ka tolu vano, &c., or hida tolu
ka vano

VERBAL PRONOUNS—

| | | |
|--------------|----|------|
| 1st singular | ku | I |
| 2nd „ | o | thou |
| 3rd „ | mo | he |
| 1st plural | ka | we |
| 2nd „ | no | you |
| 3rd „ | na | they |

NOMINAL SUFFIXES—

| | | | |
|----------------|-----|-----------------------|--|
| 1st singular | ku | my | |
| | | as limaku—my hand | |
| 2nd „ | m | thy | |
| | | as limam—thy hand | |
| 3rd „ | na | his | |
| | | as limana—his hand | |
| 1st plural in. | da | our | |
| | | as limanda—our hands | |
| 1st „ ex. | mam | our | |
| | | as limaman—our hands | |
| 2nd „ | mim | your | |
| | | as limanim—your hands | |
| 3rd „ | ra | their | |
| | | as limara—their hands | |

DEMONSTRATIVE PRONOUNS.—

this—mede
 this here—niane, mede rone, cinao rone
 this yonder—mede rola, me niala, niala
 there—aie, reie
 here—rone
 that there—ridi rola
 that here—ridi rone
 that thing—cinao ridi

INTERROGATIVE PRONOUNS—

who—isei ?

what—sava, savana ?

whose—no nsei ?

INDEFINITE PRONOUNS.—

something, anything, &c.—tecinao

someone or anyone of us—tetuamam

RELATIVE PRONOUNS.—

the person who stole it—tamaloci mede mo rovia

More often, however, the relative is implied in the sentence without any special word, as—

Isei mo losu na toa iau ku sileco cinia—who
killed the fowl which I presented you with ?

POSSESSIVES.—

no for general possession—noku tamaloci—my
servant

ca for food—cam baico—your breadfruit

ma for drink of any kind—mana tou—his sugar
cane

bula for special property—bulada ucai—our
property trees

laue for one's business or work—lauera—their
work

ADJECTIVES.

There are many pure adjectives, as *tamaloci sasate*—a bad man ; *subue tauera*—a great chief. The majority are, however, used in verbal form.

TERMINALS.—**ca**, as—

dai—blood ; daica—red

sui—bone ; suica—strong

ce, as—

salesale—float, light *in weight*

salesalece—indifferent, careless

PREFIX.—**ma** is the conditional prefix generally prefixed to verbs, as—

dari—to tear ; madari—torn

macariri—cool

late—to break ; malate—broken

malumlum—soft ; macosacosa—smooth

ta also seems to be in use, but not often, as : *tavini-vini*—thin.

COMPARISON is made by the use of the word *liu*, which means, or rather is equivalent to, *more*.

COMPARATIVE.—He is better than his friend—*nia mo ducu liu a na takasana* : he attends school better than his companions—*nia mo sekul mo liu a na tuana*.

SUPERLATIVE.—A kind of superlative is formed by the adverb *asena*—very :—

mo ducu asena—very good

matauera asena—very large

tina—matauera tina—too large.

losu—mo uoruor losu—too small.

NUMERALS (cardinals)—

- 1—a tea
- 2—a rua
- 3—a tolu
- 4—a vate
- 5—a lima
- 6—a iono
- 7—a bitu
- 8—a ualu
- 9—a sua
- 10—sagavulu
- 11—sagavul ga lai ruana a tea
- 12—ga lai ruana a rua
- 20—ga lai rua
- 21—ga lai rua, ga lai toluna a tea
- 30—ga lai tolu
- 31—ga lai tolu, ga lai vatena a tea
- 40—ga lai vate
- 50—ga lai lima
- 100—galsagavul
- 101—galsagavul, vacaruana a tea
- 200—galsagavul vacarua, or vacarua
- 300—galsagavul vacatolu, or vacatolu
- 301—galsagavul vacavatena a tea
- 1000—vacasagavul, or tari
- 3000—tari a tolu
- 10,000—tari tari drucu — literally, can't be counted

ORDINALS, formed by adding **na** to the true cardinal in all *except for first*—

- first—*talom*
- second—a *ruana*
- third—a *toluna*
- fourth—a *vaterna*
- fifth—a *limana*
- sixth—a *ionona*
- seventh—a *bituna*
- eighth—a *ualuna*
- ninth—a *suana*
- tenth—*sagavuluna*, &c.

MULTIPLICATIVES are formed by prefix **vaca** to the cardinal—

- vacatea*, *vacarua*, *vacatolu*, &c.

INDEFINITE.—How many ?—**gavisa**?

DISTRIBUTIVES—

- one by one—a *teace* (or in rows of one)
- two by two—a *ruace*
- three by three—a *toluce*
- four by four—a *vatece*
- five by five—a *limace* (and so on, by suffixing **ce** to the cardinal number)

VERBS.

No change takes place in the root of the verb; any change in meaning is denoted by the particles, as the

person and number of the verb are indicated by the verbal pronouns.

VERBAL PREFORMATIVES (see page 20, the VERBAL PRONOUNS).

VERBAL PARTICLES.—**le** is a sort of continuous tense :—

ku le ate—I am sitting

mo le turu—he is standing (continuing to do so).

It also contains a force equivalent to the past, as—

ku le urause, ku nsovi—(when) I was a child
I fell

bo is future, as—o bo vano (you will go).

a, a future sign in the 3rd singular only—a vaca mauruda (he will save us).

tuba, dehortative force, as—o tuba roorovi (don't steal).

The force of the verbal pronouns on the verb is distinctly of a neutral nature, if anything favourable to the past—mo vano (he went).

INFINITIVE.—There does not appear to be any direct infinitive, although a sort of infinitive is formed by the **a** above referred to as a sign of the future in the 3rd singular only, as, Tell him to come—o viti a mai.

IMPERATIVE is not expressed without the verbal pronoun—

give it to him—o silea cinia
run away home—o walao o muli ;

with a verbal prefix, as—

tacerutu au ku vano—let me go.

OPLATIVE is uncertain, but **ava** seems to be its representative—

no tabrogo ava ku sora—you listen, let me speak
ava a mai—let it come

CONDITIONAL sentences are sometimes expressed without a particle, as—

(if) you wish you can take it away—o mausiga
o laia a vano ;

with a prefix **aualava**—

aualava o soria o viti a mai—if you see him tell
him to come ;

with a prefix **ale**—

ale atetea a mai iau ku bo vano—if no one comes
I will go

SUFFIXES.—**taci**, as—

vono—empty ; vonotaci—aimless
korekore—to lie ; koretaci—to deceive
uretaci—to coax

si, as—

mo cane—to eat; cansi—to pain
mo kiri—to rain; kirisi—to wet

PREFIXES.—**Causative:** **vaca.** mauru—to live,
vacamaura—to save; tau—to put or place, vaca
tauci—to prepare.

Conditional: **ma.** dari—to tear, madari—torn.

vare is a prefix which I think is in its force
reciprocal—

cate is to bite; varecate—given to biting
losu—to kill; varelosu—given to kill
cansi—to pain; varecansi—given to paining

vare is literally equivalent to “its nature;” vare-
cate—its nature to bite.

Reduplication is common.

VERBAL SUFFIXES—

| | | |
|----------------|------------|------|
| 1st singular | iau, au | me |
| 2nd „ | ico, co | thee |
| 3rd „ | nia, ia, a | him |
| 1st plural in. | ida, da | us |
| 1st „ ex. | kamam | us |
| 2nd „ | kamim | you |
| 3rd „ | ira, ra | them |

ADVERBS.

TIME—

to-day—barede
 to-morrow—abuco
 yesterday—nananovi
 day before yesterday—boge na rua barede
 day after to-morrow—astoco
 three days hence—bog a tolu
 day or two ago—natalanovi
 some day—antebog
 now—balusaro, touonaro
 early morning—ulurane
 ta—again

PLACE.—(See demonstratives here, there.) Where—abe; up—sace; down—siuo; far away—aticai; near, at hand—maravitu; under—vavei; outside—avareo; inside—lalo.

MANNER.—Why, because of what?—mataisava; alike, thus—socena.

NEGATIVE PARTICLES.—te — not: tetea — no or nothing.

AFFIRMATIVE is e, inte, io.

PREPOSITIONS.

LOCATIVE.—a—

a sava cinao?—at what place?

MOTION TO A PLACE.—a—

o vano abe a?—you go to where?

MOTION TO A PERSON.—**tele**—

o mai tele iau—come to me

MOTION AGAINST.—**coro**—

o sagare coro na boi—you shut the door against
the pigs

MOTION FROM A PLACE.—**tau**—

mo tau abe mo mai?—he comes from where?

INSTRUMENTAL.—**ci, gi**—

na losua ci na takase—they killed him with a
stone

RELATION.—**ta**—

ta mabo—people of Malo

tele—

leno tele na vanua—it lies *beside* the house

lo—

lolo na vanua—inside the house

mei—

nira tolu mei na natura—they with their children

CONJUNCTIONS.

There is no separate adversative conjunction;
moiso generally does duty for it, as—

mo cao lesi, moiso mo nsovi—he tried to climb,
but he fell

mei—and

te, tene—or

aualava, ale—if

INTERJECTIONS.

O! is sign of vocative; eue! astonishment; uile! of pain; aen!—I don't know; etsu! of chagrin; batu! pledging one's word that what he says is true, as—batu can moli—I take my oath on the chief (?).

SYNTAX.

The adjective follows the noun: vanua ducu—a good land.

The nominative precedes the verb: nico o le rete-ducu—you are speaking true.

The object follows the verb: mo lai te caku dam—he brings me some yam.

VOCABULARY OF MALOESE.

| | |
|---------------------|-----------------|
| sun—alo | creek—na nucu |
| moon—vitu | grass—ramesmesu |
| star—vitu sara sara | tree—ucaï |
| cloud, wind—tailag | bark—uri ucai |
| „ rain—dodoe kiri | wood—naurata |
| sky—tukae lag | house—vanua imo |
| rain—kiri | hole—buru |
| rainbow—nuenue | path—sala |
| light - rane | animal—mansï |
| dark—dodo | man—tamaloci |

morning—ulurane
 day—rane
 night—bog dodo
 heat—
 cold—caurake
 fire—habu
 water—reu
 God—Cod
 demon—tanume sate
 shadow—nunu
 wind—lage
 mist—siuoa
 smoke—asu
 thunder—batusare, buiri
 lightning—vila
 country—batue vanua or
 nsara
 ground—tano
 stone—takase
 hill—batu liu
 mosquito—mohe
 worm—sulati
 snake—mata
 alive—maura
 dead—mate
 big—tauera
 small—uoruor, pl. uaririki
 long—barauo
 short—bosoci
 good—ducu, uosai
 bad—sate
 hungry—marua
 thirsty—madoci
 red—daica

old man—uceinsia
 woman—vavine
 old woman—uouceinsia
 boy—uranse muera
 girl—uranse vavine
 baby—uranse ledaica
 uoruor
 father—tama
 mother—tina
 husband—tamanatu
 wife—tabaloci
 elder brother—tauai
 younger brother—tasi
 children—vacuranse
 canoe—aka
 fish—mansi malulum
 native dog—vuria
 wild turkey—malao
 bird—mansi auau
 fly—lago
 club—mansa
 head—batu
 hair—vulu
 eye—meta
 face—naco
 ear—boro
 nose—bona
 smell (noun)—bonbon
 mouth—zigo
 lip, lower—vivina
 „ upper—
 teeth—udu
 chin—ase
 cheek—busu

white—lulu
 black—urica
 full—uere
 empty—vono
 quick—toco
 slow—uansu
 blind—uso
 deaf—buerabuera
 strong—suica
 weak—nsaru
 heavy—bocone
 light (not heavy)—sale-
 sale
 afraid—matahu
 spear—sure
 shield—icoro
 tomahawk—riba
 stone knife—siba
 bowels—tine
 excrement—tai
 food—sinaca
 hungry—marua
 thirsty—ma'ore
 sweet—colo
 right—ducu
 wrong—sasate
 straight—macere
 crooked—uaruare
 live—mauru
 die—mate
 eat—cancan
 drink—inu
 sleep—maturu
 sit—ate

forehead—rai
 beard—cumi
 tongue—meme
 stomach—tine
 breasts—susu
 arm, lower—buerebuere
 ,, upper—haii
 hand—lima
 finger—bisu
 nail—drage bisu
 leg—karu lutu
 thigh—bukate
 calf—madi
 foot—karu
 toe—bisu
 tail—uine
 skin—uri
 blood—dai
 carry—
 in hand—deci
 on head—sarai
 on shoulder—deci na
 bali
 on forehead as bag—cia
 fixed on stick—cia uacia
 make—loli
 break—late, kumuc, ma-
 bilabila
 strike—vonsei, losu
 fight—loli, valum
 kill—losu
 fall—nsovi
 see—sori
 hear—rogo

go—vao
 come—mai
 tell—viti
 speak—sora, rete
 speak quickly—sora uala-
 uala lilosi
 walk—tocotoco
 run—ualao
 bring—lai a mai
 take—lai a vano
 lift—kalo, more than one
 —dece
 carry—
 by handle—saua
 how—tamaci
 who—isei
 what—sava

know—metauosai
 think—domdomi
 grow—sula
 swell, as bread—tetige
 ,, as boil—nini
 give—sile
 like—socena
 marry—lace
 sing—lai vete
 weep—tage
 tired—nsomaci
 yes—io, e, inte
 no—tetea
 I don't know—aen
 when—savai
 where—abe
 why—intama



GRAMMAR OF THE LANGUAGE
SPOKEN AT
PANGKUMU, MALEKULA.

Noticing occasionally a Dialect spoken north of
Pangkumu, and beginning at a Village
called Rukumbu.

BY THE REV. ALEX. MORTON.

R. will stand for Rukumbu, P. for Pangkumu. There
may be as much difference between R. and P. Dialects
as between Erakor and Havannah Harbour.

ALPHABET.

VOWELS.—a, e, i, o, u, as in Italian or Latin.

DIPHTHONGS.—au, as ow in now : ai, as i in mine.

CONSONANTS.—b as in English, c as g in gay (letter
itself pronounced as gay), d as in English, f as in
English, g as ng in sing, h as Greek χ or ch in loch,
j as tch in notch (thus bu jo, go—English butcho),

k, l, m, n, p, r, s, t, v, w, y; as in English. I tried to do without p, using b only, but could not: haris burog—a common person, not a chief; but haris purog—a quiet person. Probably I shall do without w, using u instead, although w is a common sound; thus, wase—he makes may be printed uase. The w sound also follows b, m, p, thus: bwé fesar jicin—I shall lean on it: mwe ti—I wash; pwesar—on the road; but we may print these as bue fesar, mue ti, puesar. y is scarcely ever used, and i will always take its place. We must use both f and v. In a few cases it is, perhaps, difficult to know which letter to use, but in the majority of cases the sounds are very distinct, thus: varvar—a row, line; fanfanare—grand.

LETTER CHANGES.

b and **f**, thus—

furetin—he speaks truth
me buretin—I speak truth

h and **c**, thus—

hini forai—he says, tells
hini forai cini—he says, tells him, it
hini uase—he made
hina ma uase cini—I made it

e and **i**—ma rij—I talk; ma se rej ere—I don't talk.

t and **d**—in netan, article dropped—dan, as dan sus—wet ground.

i, u, and o, thus—hini hau contracted into hunum, jici hau into jocum.

THE ARTICLE.

The article does not seem to be so common here as on Efate, and one of the differences between the P. and R. dialects is that the article is commoner in the P. than the R., thus: P., na buetuhur—a bottle, R., buetuhur. But in some instances it is used here when dropped on Efate, thus: Ef., to—a fowl, P., nato; Ef., us—rain, P., naus.

na, ne, ni, no forms the article. Of a list of 230 words beginning with n, 132 began with na, 64 ne, 19 no, 15 ni.

The article is sometimes dropped, thus—

or to—eating fowls (to for nato)

dan mahombohomp—good soft arable ground (dan
—netan)

rig revij—a hurricane (or nirig; reviji—to beat,
kill)

dacapo rum (rum for no rum yam)

Words may begin with any letter, as—

baribarib—afternoon

cerin—side

da—people

damat—peace

firin—hair

jaman wringings of co-
coa-nut, sawdust

karun—head

leu— a tide rip

mabuk— to-morrow

roro— a cloud

The **na**, I have observed, gives in some instances a peculiar meaning to a word, thus: poj—to slap, clap the hands, beat, make a bread-fruit pudding by beating cooked bread-fruit with a bamboo. The pudding thus made is not a pojan, nor napojan, but napoj.

roj—to creep. An old man who used to live here, and had lost the power of his limbs, was called naroj.

PERSONAL PRONOUNS.

| | | |
|----------------|--------|----------|
| 1st singular | hina | I |
| 2nd „ | hau | thou |
| 3rd „ | hini | he |
| 1st dual in. | raru | we two |
| 1st „ ex. | nemuru | we two |
| 2nd „ | hamuru | you two |
| 3rd „ | raru | they two |
| 1st plural in. | riti | we |
| 1st „ ex. | nemdi | we |
| 2nd „ | hamdi | you |
| 3rd „ | hiniri | they |

These are also used as objectives or accusatives after a governing verb or preposition, but generally **m** or **um** is used instead of hau, 2nd person singular, thus: kuri bi haji hau—the dog will bite you; but more generally kuri bi hajum. The 3rd person plural is contracted to **ri**, thus: uase ri—he made them; be jo roni ri—I shall go with them.

The 3rd person singular is always the same as in the nominative after verbs, but contracted to **n** after prepositions, thus: *ra hini*—on it, *ran*; *jici hini*, or *jicin*—at it: *hini hau* becomes *hunum*. Thus, *mi man hini hau*—he laughed at you (good Malekulan), but more frequently, *mi man hunum*: *jici hau* always *jocum*—to you, at yours (house): *jici hini* nearly always *jicin*.

hini, 3rd person singular, used thus means always with (instrument): **ki** of Efatese, as *tai cini hini* sake?—he cut it with what?

POSSESSIVE PRONOUNS.

| | | |
|----------------|----------------------------------|-------------|
| 1st singular | <i>hisug</i> | my |
| 2nd „ | <i>hisam</i> | thy |
| 3rd „ | <i>hisan</i> | his |
| 1st dual in. | <i>isa raru</i> | of us two |
| 1st „ ex. | <i>isa nemuru</i> | of us two |
| 2nd „ | <i>isemuru</i> | of you two |
| 3rd „ | <i>isa raru</i> | of them two |
| 1st plural in. | <i>isa riti</i> | our |
| 1st „ ex. | <i>isa nemdi</i> | our |
| 2nd „ | <i>isemdi (or isa hamdi)</i> | your |
| 3rd „ | <i>hisar</i> | their |

The **i** of **isa** is often dropped—*sa*.

The **hi** of the singular is often dropped, thus: *isese nambu*?—whose knife? *hisug*—mine, but *naim sug*—my house.

The possessive is also formed by changing the termination of the preceding word.

naron—a hollow, inside of a room, the breast, affections; thus, *naro haris mijij*—heart of man is evil.

Parts of the body have possessives formed by affixing a syllable or syllables to the root.

| | | |
|----------------|---|-------------------|
| 1st singular | <i>narug</i> (or <i>og</i>) | my heart |
| 2nd „ | <i>narom</i> | thy heart |
| 3rd „ | <i>naron</i> | his heart |
| 1st dual in. | <i>naro raru</i> | heart of us two |
| 1st „ ex. | <i>naro nemuru</i> | heart of us two |
| 2nd „ | <i>naromuru</i> | heart of you two |
| 3rd „ | <i>naro raru</i> | heart of them two |
| 1st plural in. | <i>naro riti</i> | our heart |
| 1st „ ex. | <i>naro nemdi</i> | our heart |
| 2nd „ | <i>naromdi</i> | your heart |
| 3rd „ | <i>naror</i> (not <i>naro</i> <i>hisar</i>) | their heart |

na (seldom) or **nan** or **inan** is also a kind of possessive; thus, speaking of lime (plaster) being too thin, *nue nan bimbut* (not *nue san bimbut*)—its water is much.

This **nan** is applied also to persons. Thus, you see something. You say, “Whose is this?” Answer—*me reragcini haris inan*—I don’t know its person owner. A Malekulan would never say, *me reragcini haris hisar*.

na or **nan** should also come under the head of prepositions: but, as it has various meanings, I may just say a word more about it in this place.

It means also “for the purpose of.” Thus, *naim nan sake*?—a house for what? (*i.e.*, for what use?) Answer may be, *naim na(n) boat*, or *naim sa boat*—a house for the boat, or, the boat’s house.

As the verbal noun in this language seldom has the article, *na* may be confounded with the article. Thus, *pur—to cough*, *puran—coughing*; but *nue na puran—water (medicine) for the cough*.

CONJUGATION OF THE VERB.

PRESENT TENSE.

| | | |
|---------------------------------------|---------------|----------------|
| 1st singular | (hina) ma tok | I remain |
| 2nd ,, | (hau) mo tok | thou remainest |
| 3rd ,, | (hini) mi tok | he remains |
| a toko, ku toko, and i toko of Efate. | | |

jo—*ba* (go), as follows:—

| | | |
|--------------|-------|------------|
| 1st singular | me jo | I go |
| 2nd ,, | mu jo | thou goest |
| 3rd ,, | mi jo | he goes |

The sign of the 1st singular is **ma** or **me**, 2nd singular **mo** or **mu**, 3rd singular **mi**; but if the root of the verb has more than one syllable, the root alone is 3rd person. Thus, *mi rij—he talks*: but *rejrej—he is talkative*.

There are some verbs whose 1st singular is *mwe'* or *mue'* (w or u like the w in tweed), and the accent is always on the *mue'*. Thus *mue' fesar*—I lean; *bue' fesar*—I shall lean.

| | | |
|----------------|-----------------|-----------------|
| 1st dual in. | <i>runa tok</i> | we two remain |
| 1st „ ex. | <i>duma tok</i> | we two remain |
| 2nd „ | <i>runa tok</i> | you two remain |
| 3rd „ | <i>runa tok</i> | they two remain |
| 1st plural in. | <i>rama tok</i> | we remain |
| 1st „ ex. | <i>dama tok</i> | we remain |
| 2nd „ | <i>tama tok</i> | you remain |
| 3rd „ | <i>rama tok</i> | they remain |

The above is the present tense. To make the past you have simply to add *ju*, thus: *mi jo ju*—he has gone; or it may be used as past without the *ju*.

In the Efatese grammar is noticed a peculiar use of the verb *ba*—to go. *jo* is used in the same way here. Thus, *mi jo neno*, equivalent to *i ba nanu*.

We have also a word corresponding to Efatese *baki*, namely, **vec**. Thus, *baki elag*—*vec macat*. You meet a person and say, *bo vec ambe?*—where are you going (shall you go)? But, *mu jo ambe?*—you have come from where? Again, *mi jo vec ambe?*—where is he going to?

Verbs whose roots begin with **m** are not conjugated in the plural exactly as the above example. Thus, *man*—to laugh.

| | | |
|----------------|----|-----|
| 1st singular | me | man |
| 2nd „ | mo | man |
| 3rd „ | mi | man |
| 1st dual in. | ru | man |
| 1st „ ex. | du | man |
| 2nd „ | ru | man |
| 3rd „ | ru | man |
| 1st plural in. | ri | man |
| 1st „ ex. | di | man |
| 2nd „ | te | man |
| 3rd „ | ri | man |

but using the negative 3rd plural, rama se man ere ; mesek—to be sick, 3rd plural rimi mesek, &c.

FUTURE TENSE.

| | | |
|--------------|----------|-----------------------|
| 1st singular | ba tok | I shall remain |
| 2nd „ | bo tok | thou shalt remain |
| 3rd „ | bi tok | he shall remain |
| 1st singular | be jo | I shall go |
| 2nd „ | bu jo | thou shalt go |
| 3rd „ | bi jo | he shall go |
| 1st dual in. | ruba tok | we two shall remain |
| 1st „ ex. | duba tok | we two shall remain |
| 2nd „ | ruba tok | you two shall remain |
| 3rd „ | ruba tok | they two shall remain |

Very often the letter **m** finds its way in before the **b**. Sometimes you may hear people saying tambu jo —go ye ; or tabu jo (u takes place of a in conjugating jo).

| | | |
|----------------|----------|-------------------|
| 1st plural in. | raba tok | we shall remain |
| 1st „ ex. | daba tok | we shall remain |
| 2nd „ | taba tok | you shall remain |
| 3rd „ | raba tok | they shall remain |

The verb thus conjugated is certainly a future. Its uses are several. Thus, be jo ba non (or ba tok) bojin—I shall go, I shall stay for good.

It is used sometimes where in English we would use a present. Thus, a person about to leave you says, “I am going ;” but Malekulan, hina be jo—I am going, literally, I shall go, let me go. Also, iborai bi jo—he says he is going, shall go.

Used also as infinitive : bu kese John bi vini—call John to come.

Used also as Latin *ut*—that : ma vini be risi hau (or, be risum)—I have come that I may (in order to) see you.

Used also as imperative : bo vini—come ; bu kese call.

We have also another future, not so much used as the former, and never used but in the future tense *i.e.*, not used as infinitive, imperative, &c. Thus, a person says, bambiri vini tumbamba—I shall come by-and-bye ; or he may fix a date, *e.g.*, bambiri vin mabuk—I shall come to-morrow. It is conjugated as the future, with the addition of **biri**, thus—

| | | |
|--------------|--------------|-----------------|
| 1st singular | bambiri vini | I shall come |
| 2nd ,, | bombiri vini | thou shalt come |
| 3rd ,, | bimbiri vini | he shall come |

and so on through the dual and plural.

Then, when it is conjugated like the present tense, it has a peculiar meaning—a *present, immediate present*: mambiri vini—I have come *just now*. A person sees, *e.g.*, some new article, say after the “Day-spring” has arrived, and he says, “mombiri pere?”—“you have just got it?”

The **mi** is dropped in the 3rd person singular. Thus, (mim) biri vini—he has come. Let me illustrate it further. A ship anchors. Someone says, “boat mi cos?”—“has the boat landed?” Answer, mi cos ju—it has landed; but, boat biri cos—it has just landed.

Speaking one day of the reef in front of our house, an old man said, “biri tuv,” meaning it had risen but lately, within his memory (mi tuv—to spring up, grow).

PASSIVE VERBS.

Transitive verbs are used as passive verbs in Pangkuman almost as readily as in English.

The form of the 1st person singular is used for all numbers: *e.g.*, I am bartering; someone says, “norum nigi meburi ju?”—“Is this yam paid?” Answer, (1) me buri ju; (if not paid) (2) ma se fuiri rumb—not paid yet. The word thus looks (1) I have paid; (2) I have not paid yet, although I, who am bartering, did not give the answer.

If speaking in the active voice, it would be, *fuiir norum nigi*?—did he pay *yam* this? Answer, *se fuiiri re* (or *rumb*—yet)—he did not pay; or *fuiiri*—he paid. But the question would never be put or answered in the active.

Again, *ma pesi hau ambe*? would look like—I begot you where? but it really means—where were you born? Also,

ma pesi hamuru ambe? - you two, &c.

ma pesi hamdi ambe? ye, &c.

Then the immediate present is used exactly in the same way—

mambiri pesi raru—they two are just born

There are passages in the Bible in the passive where we would translate them by the active, *e.g.*, John xiv. 21: “He that loveth me shall be loved of my Father”—my Father shall love him. But Matt. xxv. 10: “And the door was shut,” we would translate passively, not as I see it in Efatese. Equivalent to Efatese—*rama korkor ra nokonapatav*; P.—*nokonapatav makorkor ju*.

Most adjectives with a passive meaning begin with **m** or **ma**. Thus, *mabor*—split, *macot*—torn, *manog*—cooked, and these are conjugated as verbs; but the *ma* is not repeated in the plural and dual. Thus—

not *ruma mabor*

but *rumabor* - they two are split

bi mabor - it will get split

bi ti mabor let it not get split

Of course we have a number of verbs that are passive in meaning, though conjugated as active—

nice mi car—the ship is anchored

hina ma tuntun—I am pressed upon, crowded
out, no room

These you may call “not true passives, but reflexives used in a kind of passive sense” (Efatese Grammar, p. 26).

VERBAL NOUN.

This is formed by adding **an** to the root of the verb, as—

maur—he lives

mauran – life

and in some cases by prefixing **na** as well, *e.g.*—

mi rij—he speaks

narijan—language

The verbal noun is not a common form of speech here, not to be compared in frequency of use to Efatese.

In the Efatese **an** may be suffixed to every verb and adjective in the language. We could not well do that here. Thus, I have often tried to make the word “goodness.” mi bu—it is good; the verbal noun should be nabuan or buan, but they don’t approve of it. I have sometimes thought that the 3rd person singular could be used for a noun, and

have done so in translating a hymn. They sing and say they understand it well, thus—

mi jij (bad) mi jo (goes) tene (cannot)
vec ra (towards in) fenu (the place)

Titic mi jij would of course be better, *i.e.*, thing bad, or daga mi jij, daga being in some cases equivalent to Efatese tea. Thus, tea sa = daga mi jij.

But there is a way of putting the verb that is equivalent to the using of the verbal noun. Thus, it is quite correct to say—

Atua faregcare (g)cerisan—forbids lying,

but also, and more commonly—

Atua faregcare ba se gceris—forbids lying,

the **ba** there being again that kind of passive that I have spoken of.

NOMEN AGENTIS.—I have not yet come across anything that corresponds exactly with Efatese **tea**. Tea bokati—a striking person, would here be beraris (bere—to beat, and haris—a person). bere haris means, he struck a person, but beraris—a striker. Even a savage pig is called kekkejaris.

Daga sometimes is equivalent to tea. It means, yon thing, *i.e.*, something we have spoken of before; contracted often into da, as da nagea for daga nagea—this that, this thing, yon thing (also used in the long form). It is used also as a kind of relative, as in a hymn, thus—

Daga mi jij ma uase—What evil I have done,

But it is *never* applied to persons. **naga** or **hataga** is applied to persons, but not in the sense of tea. I saw two Efatese once packing a basket of yam. It was about as full as it could hold, and the woman said to the man, “te ikiki?” I supposed she meant, “one little one more” (judging from the answer). I thought at the time what a Pangkuman would say, either soko kakas (or keril), *i.e.*, one small, or, soko mu bi keril—one more, let it be small; but I am sure he would never have used anything corresponding exactly to tea.

The Efatese Grammar states under this head: “**te** is also used as an indefinite article, as *te nata*.” We have a word **ta** that might be called an indefinite article, but is *never* applied to persons. It is used oftenest as an interrogative, thus—

sake ta? or, sake ta nigi?—what is this?

nigi ta? or, ta nigi?—this one?

also nigi ta, or, ta nigi - this one, this

FORMS OF THE VERB.

The causative is formed in the case of several verbs by prefixing **pas** or **pa**, thus—

me pas rukeri—I know how to do it

me pas iririgecini—I don't know how to do it

ma pas pancui—finished, completed (passive)

me pa tene—I can't do it

pas (im)buni—to make dead; and, in another sense, to do a thing well

pas can be used with only a limited number of words ; indeed, I have quoted the most of them. You could not say, *bo-pas maur*.

uase, corresponding to the Efatese *pisi*—make, and *brigi*—make, is the most common causative, and is followed by the future, as *bo uase bi maur*—make (him) to live.

I notice that the Erakor people often use the word “brig” as a kind of causative, where we would use a word that covered the whole idea, *e.g.*, *ba frig ke tok laulau tok*, P., *bo rigi ra nambambarile*—place (it) on the table. I have often thought that the word “rigi” had some connection with Erakor “brig.” “rigi” means (1) to put, place, lay; (2) to make, used in connection with rain making, wind making, &c.; (3) to possess, as property, the idea of course being to place, put, have in store.

I have seen nothing like the REFLEXIVE or RECIPROCAL of page 26, Efatese Grammar (in the first volume of this series).

We have a REFLEXIVE formed by using **gcir**—to turn back, as a suffix. Thus, *Saul reviji guri hini*—Saul killed himself; O Israel, *hau mo mboreji gcurum*—you have spoiled (destroyed) yourself.

Efatese Grammar, p. 26: “A number of adjectives occur with the prefix *ma*,” &c I have already spoken of these as occurring also in this dialect.

Reduplication of verbs and adjectives. Efatese Grammar, p. 27 : "The general effect of reduplication in Efatese is intensity." This does not *always* hold good. In a few cases it does, as—

mabor—split, broken

maborbor—smashed, broken to splinters

mi rij—he speaks

rejrej—to talk, chatter

mi tar—to be silent

je tar tar vembu—won't speak

jege—to prevent, hinder, say from going to a place ; but you have something and don't give it up when asked for—hau mo jege jege

gcoro—to look, have the eyes open, to be awake

gcorogcoro—to look after, protect

We have many words used only in the reduplicated form, *e.g.*, dundun—hot, sunsun—hat, puinpuin—to whistle.

Efatese Grammar, p. 28. No COMPARATIVE and SUPERLATIVE.

Use adverbs to verbs and adjectives.

With certain adjectives certain adverbs are used. Thus, kinkin tataramb—he pinches hard (nips): vogvog tetes—very clean, pure. I have never heard tataramb or vogvog used with any other words.

hehe seems to be very like Aneityum tup—freely, &c., and is used pretty frequently. ma reve hehe hini—I gave it freely, a gift ; mi bu hehe—altogether

good. The word for "large" is also used to express the superlative idea.

soko (one) is never used in this sense as *sikei* of Efate; but perhaps the most frequent way of expressing the superlative is by *me*—only, just. Thus, *soko me*—one only; *mi bu me*—good all through, good only. Corresponding to a *sikigu*, &c., we have, 1st singular, *hina jombog ime*; 2nd singular, *hau jombom ime*; 3rd singular, *hini jombon ime*. Dual, *raru jombo raru*, &c. Plural, *riti jombojombor*, or *riti jombo riti*, &c. (Efatese Grammar, p. 29.)

GOVERNMENT OF VERBS.

"Many verbs are connected with their object by means of the transitive prepositions" (Efatese Grammar, p. 29).

hini (same as 3rd person singular pronoun) is used in same sense as Efatese *ni*, *gi* or *ki*, *except* when these denote possession. *hini* never is the sign of the genitive. It is used as instrument: *ba tai hini hini sake?*—I shall cut it with what? *forai cini (hini)* John—he told John.

sa or **isa** is the possessive preposition, as, *naim sa* John—John's house; but a few verbs are followed by this preposition, as, *bo rarjej sa hina*—pity me; *bo riviriv sa hina*—help me.

The **i** at the end of a verb often makes it transitive.
Thus—

- nice rigrig ?—is the ship leaving, placing (returning) people ?
- but nice rigi haris soko—the ship has placed (returned) one man
- teven—he buries (intransitive)
- teveni norum — he buries the yam
- pesus — he begets, she bears
- but Abraham pesi Isaac — Abraham begat Isaac

Then, corresponding to the example of **tagisi** Efatese Grammar, p. 32)—

- mi teg—he is crying
- but tegsi tasan—he is bewailing his father

also **ji**, &c., as—

- kinkin —it nips, pinches
- but bo kinji—nip, pinch (it)
- buruj—it sticks, is sticky
- but bo mburji—stick it, plaster it
- bo-min—drink
- but ba minige nue—I shall drink water
- juv—to fall (verbal noun)
- juvi—to make to fall (verb active)
- gceris—to lie
- gcerisi hina — he deceived me
- roseros—to bathe (verbal noun)
- bo rosovi—wash (verb active)
- raragis—it smarts, as menu raragis
- but nitis ragasi menu—the sea makes the sore smart ;
and others.

As a rule, verbs are followed immediately by the noun (object).

THE NOUN.

NOMINATIVE and OBLIQUE CASES the same.

Nominative—John.

Genitive—sa, or isa John; or John, as fera John—John's arm.

Accusative—John, or ki John, sa John,

“The genitive is also denoted by the construct state: as naim nivit—a house of stone.” Also same as Efatese. Example: nagisa John = naicisa(n) John; buragcon (Efatese, natuon)—his leg; but buragco haris (Efatese, natuo nata)—foot or leg of a person.

Also as in Efatese Grammar, p. 33, the sentence “Not all nouns take nominal suffix,” to p. 34, end of first paragraph; *e.g.*, naim—a house, naim san—his house, &c.

Efatese Grammar, p. 34. Also here as in second paragraph, with exception of last sentence referring to dative. For dative is used generally **bi jici**, as, bu reve romberat bi jici John—give the book to John

NUMBER.—Efatese Grammar, p. 34, to end of sentence top of p. 35, holds exactly for this language.

The plural is generally expressed by the 3rd person plural pronoun, as, *haris hiniri*—people (they); *nivit hiniri*—stones. Singular and dual are also expressed by verbal pronoun as in Efatese.

GENDER is denoted by the words *fe mokoman*—(like) a man, and *fe nevseven*—(like) a woman. Also by different words, thus: *nato*—a fowl; *natombug*—male fowl; *nevenbar*—female fowl; *bue*—a boar; *nambambar*—a sow (in general, word for a pig).

Note the word **fe**, as I will have something to say about it again.

NUMERALS.

- 1—*soko*
- 2—*heru*
- 3—*etir*
- 4—*hevej*
- 5—*erim*
- 6—*rubtis*
- 7—*rubru*
- 8—*rubtur*
- 9—*rupe*
- 10—*sagabur*
- 11—*sagabur romon soko*
- 12—*sagabur romon heru*, &c. (*romon* means the centre leaf, or unfolded leaf, say of a banana, pineapple; also the extreme point of a long reef, which goes far out to sea)

- 20—abur bi(c) (the c is for euphony) heru
 30—abur bi(c) etir, &c.
 100—abur bi sagabur, or, more commonly, mi
 gut vaha-soko. Above 100, say 105, mi
 gut vaha-soko romon erim
 150—mi gut vaha-soko burin abur bi(c) erim.
 (burin means a hollow, hold of a ship,
 canoe, &c.)
 1000—mi gut vaha sagabur

A person giving you the numerals would give you them exactly as above; but they are somewhat differently used when *put into practice*, if I may so speak. Thus—

- haris soko—a person
 but bo minige niseru bi soko—drink a green cocoanut
 (let it be ?) one ; and so on
 bi(c) heru
 bi(c) etir
 bi(c) hevej
 bi(c) erim
 bi *ma* rubtis
 bi ma rubru
 bi ma rubtur
 bi ma rupe
 bi sagabur (ma not used with 10)

Thus also you ask a person, mo fene naih habis ?—how many fish did you shoot ? Answer (say 6), not rubtis, nor bi ma rubtis, but ma rubtis.

What is **bi** ? Is it 3rd person singular of the verb, future tense ? And what is **ma** ?

I have tried hard all along to find ordinals, but in vain. I would be very unwilling to have to introduce English ordinals, as they have had to do south.

The cardinal numbers are used in a kind of ordinal sense, or rather are understood in that way. Thus, they say that God made all things in “nambog ma rubtis,” and rested “ra nambog ma rubru;” yet they understand that he rested on the *seventh* day, not that he rested *seven* days.

vemu—first, corresponds in all senses to **be** of Efate, for which see Efatese Grammar, p. 38.

vaha of P. seems to be almost like **baka** of Efate—

vahasoko — once

vaharu—twice

vahatir—thrice

vahavej—four times, &c.

It is not a verb, however.

One by one, &c., is thus expressed—

bi soko no bi soko—(let it be) one and one

bi(c) heru no bi(c) heru—(let it be) two and two.

(bi(c) heru is an instance of the h becoming c, and is really pronounced biceru.)

Have never observed the cardinals or causatives made into abstract nouns.

DEMONSTRATIVE PRONOUNS.

| | |
|-------------------------|-------------------------|
| nigi—this | naranda, enaragca—those |
| nirigi—these | daga—yon, that which |
| nanta, naga, nagca, na- | da nagca, daga nagca— |
| gcagca—that | that, what |

ena is used after the word *norogut*—all every, as, *fenu norogut ená*—every place (the only word I can get for “the world”).

ge or **ige** is often used after words, as, *mo tok ambe ? Penubri ge*—where do you dwell ? Answer, *Penubri*. The **ge** is sometimes added, oftener not. *macat* (*elag*—above), or *macat ige*, &c.

But there are many terminations used to words and sentences which would not be used in translation, as very often they are not used. See further on.

INTERROGATIVES.

hase ?—who ? *isese ?*—whose ? *sake ?*—what ? Also, *hase gca ?* Or a person sees something, and he says, “*sake gca ?*” as if he meant, “What is this ?”

sevan ?—where ? also, what ? This is rather a peculiar word ; *e.g.*, a person has a pain. You don’t say, *mi rar ambe ?*—where is it sore ? but, *sevan ca mi rar ?*

Thus, I once asked a boy where he shot a fowl, meaning what part of the body he struck. “*mo vené*

ambe." He kept giving me the name of the land he stood on. Then someone saw what I was aiming at, and used the word "sevan?" Thus, mo fené ambe? answer, Pangkumu; but, mo vené sevan? answer, ra karun—on the head.

It is also used occasionally as sake?—what? be forai mu sevan?—what shall I more say? Using sevan shows that you have really nothing more to say; sake would mean, what more do you want me to say?

RELATIVE PRONOUN.—No word exactly corresponding to Efatese nag. The relative is often omitted as in English, *e.g.*, "the man I saw," for "the man whom I saw." Demonstratives and personal pronouns sometimes used relatively.

tutu (although it has other meanings) corresponds to **tuma** (in Efatese Grammar, p. 44), but is conjugated, thus—

Efatese a tumagu bat ia; (hina) ma tutu me ma uase (tu
—to stand)—I of my own accord did it

I have never noticed it used reflexively.

ADVERBS.

How?—ber ambe? or, ber ambe cini?

ambe?—where? as, mi tok ambe—where is it?

but anembe?—where is he?

nerembe?—where are they?

bo vec ambe ?—where are you going ?
 mu jo ambe (vini) ?—where have you come from ?
 mi jo vec ambe ?—where has he gone ?

When ? Referring to past time, **nagais** ? as—
 vini nagais ?—when did he come ?
 but bi vini bagais ?—when will he come ?

How many ?—hebis ?

berag (Efatese, tabala) when it means so, thus ; but never used like Efatese tabala se ?—as or like what ? fe sake, or fere sake ?—like what ? Here—aig or ain ; there—ait.

DIRECTIVES—

vini (Efatese, mai)—come
 vec (Efatese, baki)—go to (some place)
 jo (Efatese, pan, or ba)—go

NEGATIVES.—**jicer** in all senses, like Efatese i tika—
 —it is not.

Negative with verb **se . . . ere**, as—

ma se tok ere (Efatese, a ti tok mau)—I do, or
 did, not remain

In 3rd person singular the pronominal prefix is not used, thus—

not mi se tok ere
 but se tok ere—he did not remain

fe or **ve** sometimes follows **se**, but does not alter meaning of word, thus—

sefe tok ere—he does not remain

When using the negative with the imperative, the **re** or **ere** is not used, thus—

bo se uase—don't do it

The other persons are sometimes used without the **ere**, but then the meaning is somewhat different, thus—

sefe non ere—he does not sit down

but bo jege bi se non—hinder him from sitting down
bi se non—he should not sit down

Another negative **ti** is used thus—

bi ti roro—let it not be dirty

narom bi ti kurivi—let not thy heart covet

Yes is expressed by **ho**, and a very definite yes, to be sure, of course, by **ahane**.

to-day—ramuge

to-morrow—mabuk

day after to-morrow—ois

third day—tic etir

fourth day—tic hevej

fifth day—tic erim, &c.

yesterday—neno

day before yesterday—nogois

third, fourth, fifth day—bog (c)etir, bog hevej,

bog erim, &c.

PREPOSITIONS.

hini (Efatese, *ki*), instrumental ; also “for,” as, *ma vini hini John*—I have come for John.

sa, or **isa**, sign of genitive, as, *neim sa John*—John’s house.

nan, or **inan**, also sign of genitive. The genitive is also sometimes expressed by the construct state.

ra—on, in (used about as frequently as “in” or “on” in English). Used sometimes where we would say “out of,” as, *minige nue ra neras*—he drank water in (out of) a dish. *ra* is sometimes contracted, and absorbed into another word : thus, *ritis* for *ra nitis*—on the sea ; *rue* for *ra nue*—on the water ; *raron naim* for *ra naron naim*—in the house.

sere—for ; as, *Jesu mi mej sere riti*—Jesus died for us. But I think the real meaning is, we were the cause of Jesus’ death. They say it is quite correct to say, *Jesu mi mej sa riti*, just as is said in Efate, *i nig natamole mate*—he for men died.

In the R. dialect, short *e* of P. dialect is *a*, and often *vice versa*. Thus, in the R. dialect it is, *Jesu mi mej sa ra riti*. Now, is this **sa ra** the P. **sere** ?

igcare is a word with several meanings, thus—

be gcare hau—I shall take your place

ma tai gcare nesar—I cut another road

bo tai gcare mebur—cut more reeds

Then I have used *gcare* (or *igcare*) for “for,” as, *Jesu mi mej igcare riti*—Jesus died for us, *i.e.*, as substitute; and within the last few weeks have been using *Jesu mi mej tu gcare riti*. **tu** means to stand. If we were to say, *Jesu mi mej hini riti*, it would mean, “he is longing much for us,” *i.e.*, to see us, just as we in English would say, “I am just dying for a sight of you.”

rene—away from, as, *reve rene John*—he took it from John.

roni—with, along with, together with.

na or **nan**—for the purpose of.

fuririji—round about.

apan—below.

macat—above.

(There is a word **aton**, which means below, but is used only in connection with dwelling, as *hina ma non macat*; *hau mo non aton*—I dwell above; you dwell below. It would be used of one’s dwelling house in a higher, and boat-house in a lower, position, thus, *naim macat*, *naim sa boat aton*—house above, boat-house below. **apan** is never used in this sense.)

napon means ridge, as the ridge of a house, but **rapon** is used as a preposition; thus, the big hand of a clock is **rapon**, relatively to the little.

ribuh—middle, between.

raron (ra naron)—inside of.

jici—at, to, for.

ve or **vec** (Efatese, baki)—towards, often followed by **ra**.

vere—outside, as opposed to raron.

beragcot, and **juveragcot** (Efatese, beltagot)—across.

morih—close, near. **momorih** means very close, and also (like Efatese *tu mau tu*) always.

ramsap—opposite to morih.

ruteran (g, m, n)—at the back of, behind.

| | |
|-----------------------------|--|
| vetoh —behind | } Both used as prepositions, but conjugated as verbs. |
| vemu (Ef., be)—first | |

usuri or **ususuri**—along, as, nice mi gcium ususuri
bujin—the ship sails along the harbour (inlet of the sea).

ase—at, against. Used only after the words to be angry and to speak angrily, as, **ruripag ase hina**—he is angry at me; **surpapagis ase hina**—he speaks angrily against me.

CONJUNCTIONS.

ga, sometimes heard as **ca**, sometimes even as **ka** but most commonly, I think, as **gca** (Efatese, go)—and.

ru, **ro**, and **roni**—together with.

gca or **ca** seems to correspond with what is called a final conjunction, **ka** or **ga** (Efatese Grammar, top of p. 50). It often is heard where one in Efate would use **nag**—that, demonstrative pronoun and conjunction.

no is used principally to connect verbs, as, **be jo no ba geir**—I shall go and come back. It also connects nouns, as, **harisukon parch me, no mi jij**—(he is) a big chief, but bad. (This word **me** means “only,” as, **soko me**—one only.) **nirig mi bu me no kakas**—the wind is fair, but little of it.

je—or, as, **mabuk je ois**—to-morrow or day after. Also used interrogatively at end of a sentence, as, **bi vini ramuge je?**—will he come to-day?

INTERJECTIONS,

O! vocative, as in Efatese; murevo!—bravo, well done! kuruman! eko! arembag! ueho! O jitimer! (astonishment)

SYNTAX.

Syntax as in Efatese, at least so far as it is treated of in the Efatese Grammar. The only difference I remember at present is that, in negative sentences, Efatese **mau**, corresponding to **ere** or **re**, is placed generally at the end of the sentence, whereas **ere** is generally placed immediately after its verb.

GENERAL.

je corresponds exactly to Efatese *ko*, *kite*, *ta* (Efatese Grammar, p. 51). Then it is also used as a negative, thus—

I shot not (?) took—*ma pen je reve*—I missed it

I set foot down not took road—*ma par je reve nesar*—I lost the road.

Is this *je* the negative *se*—*je* for euphony?

Then *ma* (I), *je* (?), *jo* (go). Here it means, I have gone often and am not going again.

I was questioning a boy once, but he would not answer (*mi tar*—he is silent). His companion got angry, and said, "*je tar tar vembu*" (*vembu*—foolish, "cranky."

First impressions are often lasting. I was sitting in an outhouse, and a fowl cackled a long time beside us. A little boy looked up at her, and said, "mo je kak" (kak—to cackle), as if he meant to say, "You have cackled long enough; be quiet now. You are making a din."

je is often used with verbs. Thus, it is quite common to hear a person say, "ma je non, ma je non"—"I have sat, sat."

Efatese i bi (Efatese Grammar, p. 48)—is, are, be, is used oftener than we would use our expression corresponding to it, **fe** or **fere** with us means (1) like, as; and (2) it is used like Efatese bi, and takes the form of the person, but is used principally with the 3rd singular future, thus, bi fe, bi fere. Thus (1) *norum soko bimbut fe* (or *fere*) *nice nagca*—a big yam *like to* that tree; then (2) *bo ciri nato bi soko, bi fe hisug*—catch a fowl, let it be mine; not "like mine," but really "mine." In prayer it is often said, "make us thy children," but the expression looks like, "make us *like* thy children"—*bo uase nemdi ne* (or *bi*) *fere natum*.

ba or **mba** is often used after imperatives. Thus, a person may say, *bo nan*—sit down, or *bo nan ba: bi tok*, or *bi tok mba*—let it stop; so *bu jo*, or *bu jo mba*. It is **ma** after the present tense; thus, *mi tok ambe?* Answer, *mi tok* (i) *ma terecim*—it is in the village.

Also **re** is thus used, as, be risi re—let me see ;
tambu jo re—go ; or even tabu jo remba—go.

gca na.—Thus, naus bi us gca na ?—(do you mean to say) it shall rain ? gceris gca na—he is telling lies that one. (Is gca na a contraction for gca or ca na gca ? I have noticed it sometimes as nagca.)

naut means place, region, district ; but it has another use. We have no word here for light, but they say naut(a) (the “a” is euphonic) majiri—the place is light. Thus, in translating “God said, ‘Let there be light,’” it would be, Atna forai naut bi majiri ; ca naut a majiri ; naut a mui rin—daybreak ; naut a ribarib—afternoon ; naut a mi mbug—it is dark ; naut a baso—darkness.

EXAMPLES OF THE USE OF GCARE—

hina be gcare hau—I shall take your place, *e.g.*,
at the oar

bo kari gcare morin sam—change your clothes
reci gcare, said of shifting the rope from one leg
of the pig on to the other

mitok igcare—at the extremity. Thus, a house
at the end of a village—mi tok igcare ; a
wisdom tooth—mi tok igcare

bo korkor igcare—to shut fast

bo ri gcare—turn end for end (as a plank)

tu gcare gcare—to stand in front of ; hence, also,
to protect

nirig tu gcare ri—the wind is contrary to them

mapasi gcare—shut up, covered up

nice rama mburumbur igcare nesar—the trees
meet, blocking the path

If a person says, "be sah igcare nice," he means he will go up one tree to get on to the one he wishes to climb. It is clear that **gcare** has radically one meaning. The above words give a fair idea of the shades of meaning.

tocini corresponds, I think, to Efatese lua. bu reve tocini (Efatese, ba tabe lua)—take away.

nokonan—yon person, *i.e.*, the one we have mentioned before.

nokonaru (dual)—yon two.

nokonar (plural)—yon persons.

hataga—that, yon man.

hatigi—this man.

haviniga—that woman.

havinigi—this woman.

hini or cini.

hini, sometimes for euphony cini. This is certain. In fact, I have sometimes been at a loss to know whether to write a word with the h or the c when the letter occurs in the middle of a word, though never at a loss to know when at the beginning. Thus, macor seems something like mahor.

hini is the only 3rd personal pronoun singular corresponding to Efatese nai, and it is also the preposition after verbs, like Efatese ki. Thus, *tasán foreicini hini*—his father told it to him.

majig hini neim (Efatese, *uisuis ki nasuma*)—he is working at a house; *ferámbur hini neim*—he is busy with a house (*his hand is full*: *feran*—the hand, *mi bur*—full. Accent on á. But *férámbur* (with accent on é)—broken hand, &c., probably from *feran*—hand, *mambur*—broken).

sorítuv hini Atua (Efatese, *tafisafisa ki Atua*)—pray to God; *mi man hini hina*—he laughed at me; *mi man hunum* (for *hini hau*).

One example more of *c* before 2nd person singular may be given, illustrating the interchange of *h* and *c*: *hase forei cini hau?* *hase forei* (*hunum*) *cunum?*—who told you?

hini is always the preposition of instrument—the ablative, so to speak, as, *ba tei nice cini (hini) sevsev*—I shall cut the tree with an axe.

rama kurtih igcare hini hini morin—they covered him up with clothes.

bi hane nagea, bi mej hini hini—(if) he shall eat that, he shall die an account of it; or simply, *bi mej hini* (*i.e.*, one *hini* only is used).

mi mej hini sometimes also means longing for.

It has other meanings also, thus—

mi teg—he cries

(mi) tegsi aresan—he is bewailing his mother

but mi teghini aresan—he is crying for his mother (as
a child will do, *e.g.*, when wanting his
mother)

me gavugav hini natug—I am panting (same word
means also to take a rest) for my son. (Said often
by people who have a child abroad.)

ambe ?—where ? But you and I, *e.g.*, are travelling,
and come, say, to parting of ways, and don't know
the road. One says, “raru ambé cini ?”—“we two by
where ?” raru ambe ? would simply mean, we two
are where ?

Suppose I come to your front gate, and you tell me
it is locked. I say, “be jo ambé cini ?”—“I shall go
by where ?” You give your hand a wave, telling me
to go round by the back, saying, “bu jo ait hini”—
“go yonder (by) it.”

A number of people, say, go past here in the morn-
ing. In the evening only a few of them come this
way, the others having returned by a high road
inland. I say, “retega nerembe ?”—“the others
where ?” Answer, “macat hini”—“above.”

It seems to be inseparable from a number of verbs.
Thus—

ma gamirocini—I forget
butetecini—to tie two ends of a rope together
jimpitecini—to mend, repair
sucohhini nemat (used only in this connection)—
to sew the *roat* leaves on to reeds

cini also occurs in **tocini**, which comes after verbs and means *away*. Thus, reve tocini—takes away; rosovi tocini—washes away; kari—to wear, as clothes; karitocini—to strip off clothes.

totocini—strongly, firmly. Thus—

bo ru totocini hini—seize, apprehend him
bu sagcer totocini—sit on it; *e.g.*, I would say so
to a person, asking him to sit on a plank to
steady it while I was sawing
bu pari totocini—set the foot firmly on
cogco totocini—to clasp very tightly, as in going
up a tree

se, secini.

ke—to call (neuter intransitive); kese—call on, not followed by hini. Thus—

bu kese John bi vini—call John to come
but norum nigi makesécini dumbuig—this yam is
called *by* (the name of) dumbuig

karah, or more commonly karakarah, is a good word, simply meaning to creep on the knees; but karah hini—commits adultery.

OTHER EXAMPLES OF THE USE OF **hini** OR **cini**.

Atua uase mi bú cini riti—God does good to us
 Atua bo v(e)sini neimdi hini Jesu—O God, teach
 us of Jesus
 raba sosogav hini Jesu—let us be eager, earnest,
 strong for Jesus
 buragcon taritar hini titic mi jij—his leg is
 strong for thing bad
 metan marur (bored through and through) hini
 jitic—his eye is bored, open for a thing, *i.e.*,
 he is clever
 hau metam, &c.—you are clever

rem—why? &c., conjugated as a verb. A person calls me, *e.g.*, and I may say, “ba rem?”—“why shall be my business?” literally, I shall why? But, ba rem hini?—what is it for? what purpose? sometimes equivalent to *cui bono?* always impersonal. But—

hini bi rem hini hini?—what shall he do with it?
 what good is it to him?
 ma sur hini Jesu—I rejoice in Jesus
 ma vine hini (or, ma vine cini) John—I have
 come *for* John, *i.e.*, to take him
 be jó cini romberat sug—I shall go *for* my book,
 i.e., to fetch it

A GRAMMAR
 OF THE
 BAKI LANGUAGE
 OF THE
 ISLAND OF EPI, NEW HEBRIDES.

BY THE REV. R. M. FRASER.

ALPHABET.

VOWELS.—a, e, i, o, u.

CONSONANTS.—b, d (nd), g (ng), j (ch in church), k, l, m, n (mw), n, p (bw), r, s, t, v, y. u is used in the books to represent the sound of w, except in the double consonants mw and bw.

DIPHTHONGS.—ai, au, ou, and ei. The au as in German frau; the ou something like eau in English beau, but the ai fully longer.

The Melanesian *q* is not heard in Baki, but its substitute is *bw* (*p*); but this has no trace of the *k* sound so common along with it in the Efatese group of dialects; but *m*, which often precedes it, serves the same euphonic and grammatical purposes as *k* in these.

There is no *aspirate* and there are no *gutturals* in Baki.

There is no proper dual or trial now used in the language.

The accent is generally on the *penultimate* vowel, and runs on into the following consonant. The final vowel, in most cases, is very lightly touched. An exception to the general accent is when a word ends in a diphthong. In such cases the diphthongs are usually accented. When a word ends in *io* or *iu* the accent is generally on the vowel before them (*i.e.*, these endings are only reckoned as single vowels.)

The accented vowels have a long and a short (or a heavy and a light) sound. They are long before final *i* or *u*, and short before final *a*, *e*, or *o* (the sound of *u* in *annul*, or *o* in *money*, I have expressed by *ũ*.)

THE ARTICLE.

The article (demonstrative) is *na*. In Baki it is seldom used before any except *abstract nouns*, as *namarian*—death, *nameoulia*n—life. One of the very

few exceptions to this rule is n'yimo—the house, and there it is only heard *occasionally*.

The article is frequently used before adjectives, as na mbo—the good, na mboba—the bad. Not only when these are used as nouns, but also when the noun is expressed, as, iombogi na mbo—knife the good. In these latter cases it may be more strictly an indefinite article, and be better translated *a* good knife. Occasionally it is heard with other words, as, na jumambe ?—the which ?

The numeral tai is used as an indefinite article, as, tomu tai—some person.

THE NOUN.

Two classes of nouns :—

(1) The names of parts of the body, words expressing relationship, and a few others (*e.g.*, kunuaku—my dwelling-house) take a suffixed possessive pronoun, as, kuruaku—my brother.

(2) In other nouns, the possessive is indicated by a separate pronoun, as, kanaku miru—my spear ; mano jogi—his bed.

The GENITIVE case is expressed—

(1) By the preposition **na**, as, bogo na yuo—season of rain ; yimo na yubi—yam-house.

(2) By simple juxtaposition of nouns, as, iki marambo—the edge of the path: kulo Epi—the people of Epi.

(3) Before the names of places, singular nouns are followed by **ri** instead of **na**, as, tira ri Lamenu—a woman of Lameuu: tumbo ri Burumba—chief of Burumba.

The PLURAL of nouns is expressed by—

(1) nalo (they) following the noun, as, kalisa—a boy; kalisanalalo—boys: tomu—a person: tomunalalo—people.

(2) By a numeral or some other adjective following the noun, as, kalisa juo—two boys: kiritete tetambo—many children.

GENDER.—When the words themselves do not express the gender (as, karamano—his father; kainene—his mother; jajino—a sow, &c.), the words sumano (male) or tira (female) are added to the noun. (Daughter is an exception, as būvino (Bieria, fafine—woman) is used instead of tira, kimerino būvino—daughter, female child.)

VERBAL SUBSTANTIVES are generally formed from the future tense of the verbs, in the following manner:—

(1) All verbs ending in **i**, and most ending in **u**, suffix **an** (or **ano**), as, *mili*—to speak; future tense, *ili*; noun, *ilian*, or *iliano*—speech, news, word; *junolu*—to rise up; *tumuluan* (future tense)—rising. (There are exceptions; where nouns are formed from the present tense, there seem to be euphonic variations.)

(2) Verbs ending in **o** change **o** into **i**, and then suffix **an**, as before, *e.g.*, *maro*—to die; *namarian*—death; *jenano*—to eat; *senanian*—food, feast.

SUBSTANTIVES are formed from adjectives in the same manner, as, *jalele*—bitter; *jalelean*—bitterness; *bono*—close, closed; *bonian*—a secret.

SUBSTANTIVES are formed by the aid of the preposition **na**, as *toru na visivisian* (man of sowing)—sower; *ne na mieiano* (water of sickness)—medicine; *kulo na karian* (people of sin)—sinners.

DIMINUTIVES are formed by prefixing **kiri**—little, as *kiritete*—little child, baby; sometimes **kiriki**, as *kirikiuako*—a little ship. *Kiri* is never used alone as an adjective or adverb, it is only a prefix.

Enlargement is expressed by the prefix **buru**—(big, stout), as *veru*—stone; *buruveru*—a big stone, or rock; *suku*—a hill; *burusuku*—a mountain.

PRONOUNS.

PERSONAL (used both in the nominative and the objective)—

| | | |
|--------------|-------|---------|
| 1st singular | kiniu | I |
| 2nd „ | jau | thou |
| 3rd „ | nai | he, &c. |

(*naiu* is a more emphatic form of the same, and often has the force of himself, &c.)

| | | |
|----------------|--------|------|
| 1st plural in. | kito | we |
| 1st „ ex. | kumemi | we |
| 2nd „ | kamiu | you |
| 3rd „ | nalo | they |

The corresponding shortened pronouns used before the verb (verbal pronouns) are—

| | |
|--------------|---|
| 1st singular | na |
| 2nd „ | ko (ka is a euphonic alternative) |
| 3rd „ | — none in the past or present tenses, <i>ri</i> with the <i>future</i> . |

| | |
|----------------|---|
| 1st plural in. | ra (ro, re are euphonic changes) |
| 1st „ ex. | ni |
| 2nd „ | ku (kubi, fut., kumbi, past, before a vowel) |
| 3rd „ | a |

A verb cannot be used without these, except in the 3rd sing., present, or past tenses; but the long pronouns need not be expressed before a verb, except for emphasis,

Though the full form nominative pronouns are used after verbs and prepositions as objective pronouns, there are also shortened objective pronouns, or verbal suffixes, for the

2nd sing. **so** 3rd sing. **o** 3rd plu. **lo**
which are more used than the full forms.

POSSESSIVES.

| | | |
|----------------|----------|----------------------------------|
| 1st singular | kanaku | my |
| 2nd „ | kanamo | thy |
| 3rd „ | kanano | his, &c. |
| 1st plural in. | kanadro | our |
| 1st „ ex. | kinimemi | our (kanamemi is seldom used) |
| 2nd „ | kanamiu | your |
| 3rd „ | kanalo | their |

Also—

| | | |
|----------------|---------|----------|
| 1st singular | kiaku | my |
| 2nd „ | kiamo | thy |
| 3rd „ | kiano | him, &c. |
| 1st plural in. | kiadro | our |
| 1st „ ex. | kiememi | our |
| 2nd „ | kiemi | your |
| 3rd „ | kialo | their |

The former set indicate what *really belongs* to a person, the latter set indicate only *relative possession*, as, kanaku tauako—my canoe (my own property), kiaku venuo—my country.

The latter set (relative possession) are also used as *nouns*: kiano (for kiano vio)—his place or land; kiandro (for kiadro venuo)—our country.

The Possessive Pronouns used when speaking of *articles of food*, are—Sing. 1 saku; 2 mamo; 3 mano; plural 1 (in.) sadro; 1 (ex.) samemi; 2 samiu; 3 salo; and when speaking of *household goods*—1 maku; 2 mamo, &c.

The Possessive Suffixes to words denoting *parts of the body*, &c., are, as in the foregoing—1 ku (or ko), 2 mo, 3 no (**na** and **ne** are euphonic changes); 1 plural (in.) dro (or do), 1 (ex.) memi, 2 miu, 3 lo, *e.g.*, juma-ku—my hand.

INTERROGATIVE.—Kei—who? plural kei, kei—who and who? vai—what? ka vai—for (or of) what? why? kei ne—who is this? vai ne—what is this? vai na—what is that? The two latter are often pronounced as vei nye, vei nya.

INDEFINITE AND DEMONSTRATIVE.—Ne—this; na—that; tene—this one; tena—that one (lit. te—thing, ne—here, na there); tetene—this person, tetai—something, anything; ti—one (generally *one* of *two* only); tai—some; nrolu—another; nonovio—all; biniu—all; (janealo—some to each of them.)

There are a set of words (or phrases) which I can only style CONJUNCTIVE PRONOUNS; they are—kiteaku, kiteliko, kumemiko, kamiko, naliko (some

say kaliko.) Liko in these words is a preposition, meaning together or with. Examples—

ko me kiteaku—you come with me

ko me kiteliko—you come with us (we together, in.)

mberi kumemiko—he said, with us (ex.), or we together (*i.e.*, come with us)

kamiko kuvano—you with (them) you go

mbano naliko (nai-liko 3rd singular) kalisanalo—he went (he) with the boys

ambano naliko (nalo-liko 3rd plural) kalisanalo—they went (they) with the boys

ADJECTIVES.

Adjectives follow the noun : veru toru—stone big.

COMPARISON.—Comparisons are made—

(1) By two positive statements, as, nai ne teliki, nai na toru—this one (is) little, that one (is) big.

(2) By a positive (the simple adjective) and a superlative, formed by adding the word **laka** (more, further) to the simple adjective ; if three things are compared, a middle (or comparative) degree is formed by adding to the adjective the word **kija** (a little, some), as : positive, iesi tembiebi—stick long ; comparative, iesi tembiebi kija—stick long a little (more) ; superlative, iesi tembiebi laka—stick long more (or most).

(3) Another form of comparison is by prefixing the intensive **kiri** (very), as, **teliki**—little; **kiriteliki**—very little.

(4) By the use of **ka** (than), as, **toru ka naine**—bigger than this one.

(5) A few other adjectives admit of other comparison, as, **bo**—good; **boga**—good only (quite good); **nobo**—splendid, first-rate.

Some adjectives are used as adverbs.

Reduplication is common in adjectives, and usually signifies a multiplication of the state expressed, as, **madruludrulu**—holed (in many places); **burokokorovi**—broken into more than two pieces, or more than one time.

NUMERALS (cardinal)—

| | |
|-----|---|
| 1— | tai , takurana (sikei mau) |
| 2— | juo |
| 3— | tolu |
| 4— | veri |
| 5— | jimo |
| 6— | ari |
| 7— | aluo |
| 8— | arolu |
| 9— | koveri |
| 10— | duũlimo |
| 11— | „ mba tai |
| 12— | „ mba juo |

| | | |
|---------|---------|---|
| 20— | „ | va juo (or, va luo) |
| 21— | „ | va juo mba tai |
| 30— | „ | va tolu (or, rolu) |
| 40— | „ | va veri |
| 50— | „ | va jimo (or, limo) |
| 60— | „ | va ari |
| 70— | „ | va aluo |
| 80— | „ | va arolu |
| 90— | „ | va koveri |
| 100— | „ | toromomou. (Some say, duŭ- limo va duŭlimo (100). toromomou is the whole man, <i>i.e.</i> , 10 for the whole (fingers on a) man) |
| 101— | duŭlimo | toromomou mba tai |
| 200— | „ | „ juo |
| 300— | „ | „ tolu |
| 1000— | „ | „ duŭlimo |
| 1001— | „ | „ „ mba tai |
| 1020— | „ | „ „ mba duŭ- limo va luo |
| 2000— | „ | „ „ va luo (or, juo) |
| 10,000— | „ | „ „ va duŭ- limo |

Very few can thread their way up that length, and anything beyond seems to be *unthinkable*!

ORDINALS—

beamu—first ; kamu—first in *position*

iorou—last ; lie—next, further

All others have to be expressed by *ju ebiso*—standing in the middle (*i.e.*, between first and last), or by using the cardinals.

MULTIPLICATIVES—

varakurano—once, or, at one time

valuo—twice, or, at two times

vatolu (or, *varolu*)—thrice, at three times, &c.

SINGLE, &c.—

ve takurano—single ; *ve juo*—double ; *ve tolu*—triple, &c. (These also are used to answer the question, How many ?)

DISTRIBUTIVES, &c.—

ve tarakurano—singly ; *ve juo*, *ve juo*—in twos ;
ve tolu, *ve tolu*—in threes, &c.

THE VERB.

VERBS cannot be used without the shortened forms of the personal pronouns, except in the 3rd singular of the past or present tenses.

The idea of futurity is very sharply marked. Anything not actually completed, or taking place at the moment of speaking, requires the future tense. The English constructions, “He is coming to-day,” “He speaks to-day at Yenduo,” are inadmissible: they say, “He shall come to-day,” “He will speak to-day.”

The QUALIFYING ADVERBS of manner and directives require to agree with the *tense* of the verb, as—

nai mla tena jikili—he made that strongly
 nai ri la tena sikili—he will make that strongly
 mili jouo—he spoke loudly
 ri ili souo—he will speak loudly
 a juvanio mbatobi—they threw it down
 a suvanio vatobi—they will throw it down

The FUTURE TENSE is used for the Imperative also, the tone of voice alone distinguishing them.

The future tense is formed from the past in either of the following ways :—

(1) By dropping the initial particle **mi**, which is prefixed to a great number of verbs.

(2) By dropping the initial **m** only.

(3) By changing (softening) the initial consonant.
 Examples :—

| | |
|------------------|------------------|
| (1) mijogi—heard | jogi—shall hear |
| (2) mili—spoke | ili—shall speak |
| (3) jikiti—ran | tikiti—shall run |

Verbs beginning with **ma, me, mi, mo, mü**, and accented on the first vowel, do not undergo any change in the future tense. (Mudri is an exception.) In these, if the tense is not plain from the context, the pronoun **ri** (3rd singular future) can be used for the other persons to mark the future, as, **nalojuo ri monomeli ne** (for **nalo juo a monomeli ne**)—they two will sleep here.

The majority of verbs in the Baki language begin with the particle **mi**, or merely **m**. (The latter is the remains of **mi**, except before **b**, where it seems to be merely euphonic.) In verbs beginning with **mi**, or its remnant **m**, the **mi** is dropped to form the future, if it (the **mi**) is followed by a consonant; but the **m** only is dropped if followed by a vowel, as—

| | |
|--------------------------|------------------|
| mijikia (or mjikia)—know | jikia—shall know |
| mila (or mla)—made | la—will make |
| miala—seen | iala—will see |

(Mila sent (by speaking to) is an exception, because the accent is on the *i*.) See par. 6.

The following are the changes of the INITIAL CONSONANTS in forming the future:—**mb**, or **b**, softens to **v** in the future: **j** (generally) softens to **t** in the future, but in a number of verbs it makes **s**; **m** (**mw**) softens to **u** (**w**). Examples:—

| | |
|---------------|-------------------|
| mbano—went | vano—will go |
| jumolu—stood | tumolu—will stand |
| jidromi—loved | sidromi—will love |

(A few verbs in **j** admit of *both* the above changes in the future, as, jakisori—follow, may make either takisori, or sakisori, in the future.)

| | |
|---------|---------------|
| ne—beat | ne—shall beat |
|---------|---------------|

INTRANSITIVE VERBS generally end in **o** (a few in **u**), and Transitive ones in **i**. The final **o** is changed to **i** in forming verbal substantives. The final **i** is dropped when the verb is followed by the preposition **ea** (locative).

THE NEGATIVE is formed in the past and present tenses by placing **maka** (a contraction of *marikanio*—no) before the verb and its pronoun. And in the future and imperative, by placing **re** after the verb, or at the end of a negative clause.

N.B.—With a negative, the verb itself is always used in the future form, the negative alone distinguishing between the past and future.

THE INTERROGATIVE is expressed by **bo** at the end of a sentence (or by the inflection of the voice merely), as, *ka va beni, bo?*—will you go to-morrow?

THE SUBJUNCTIVE is expressed by **avena**—if, placed before the verb and pronoun. *Avena ka ialimbo* (literally, see good)—if you shall wish.

Mila (or *mila*)—to make, is used with other words as a causative. *Mlaiali*—to make see, for “to find;” *mlaruri*—to save.

The verb to be is **mbe**, future **ve**: *nai mbe toru na memedu*—he is a righteous man.

It is sometimes used as an *auxiliary*, with the force of *shall*, as, *ko mbe la re*—you shall not do (or make.) When used as an auxiliary it does not suffer change in the future tense. An idiomatic use of the verb to be is seen in the following expressions:—

mbe tei—it is sea, it is wet with salt water

mbe tano—it is earth, it is soiled with earth

A number of verbs admit of being conjugated with **mbi** (future **bi** or **vi**) in all their tenses; this seems to be an *intensitive*, or in some cases, perhaps, *reflexive*. The verb takes the future form, and the prefix **mbi**, or **vi**, shows the tense, as, **ku mbi la jumambe**?—what are you doing? or, what are you persisting in doing? (**mbi** is also used as a dehortative instead of the negative **re**: **ko mbi tegi**—don't cry (for **ko tegi re**); **ko mbi la**—don't do it.)

There is no PASSIVE VOICE, except it be a past participle in a few verbs formed by changing the final vowel into **ū**, as—

mbulu—it is bought (the present tense of the active verb is **mbuli**)

mbulukū—it is counted (the present tense of the active verb is **mbuluki**)

Continued or repeated action is often expressed by REDUPLICATION, as—

beribereni—to keep on saying, to repeat

barilakalaka—to keep on passing. (The simple verbs are **nberi** and **barilaka**)

The sense of *yet* or *still* is added to verbs by suffixing **bo** to the verb or qualifying adverb, as—

maka na vano bo—I did not go yet

ko me bo—come still (*i.e.*, nearer)

PARADIGM OF BAKI VERB.

miali—to see.

PAST AND PRESET TENSE—

| | | |
|--|----------|-----------------------|
| 1st singular | na miali | I saw, or see |
| 2nd „ | ko miali | thou sawest, or seest |
| 3rd „ | — miali | he saw, or sees |
| (the long pronoun nai may be used here) | | |

| | | |
|----------------|----------|------------------|
| 1st plural in. | ra miali | we saw, or see |
| 1st „ ex. | ni miali | we saw, or see |
| 2nd „ | ku miali | you saw, or see |
| 3rd „ | a miali | they saw, or see |

DEFINITE OR PROGRESSIVE PRESENT—

| | | |
|--------------|---------------|---|
| 1st singular | na miali kian | I am seeing, or I see now |
| 2nd „ | ko miali kian | thou art seeing, or thou seest, &c., &c. |

PERFECT OR DEFINITE PAST—

| | | |
|--------------|--------------|---------------------|
| 1st singular | na miali rue | I saw already, or I |
| 2nd „ | ko miali rue | have seen, &c., &c. |

rue refers to the *time* being past, not to the act being finished. I have done seeing, or, I have finished seeing, would be, na miali bisi rue.

FUTURE TENSE—

| | | |
|----------------|---|---------------|
| 1st singular | na iali | I shall see |
| 2nd „ | ka iali (often pronounced k'iali) | |
| 3rd „ | r'iali (two of same vowel coming together, one is dropped—r'iali) | |
| 1st plural in. | ra iali | we shall see |
| 1st „ ex. | n'iali (for ni iali) | |
| 2nd „ | kub'iali (ku suffixes bi before a vowel) | |
| 3rd „ | a iali | [for euphony] |

The IMPERATIVE is expressed by the future tense.

SUBJUNCTIVE—

| | | |
|--------------|---------------|------------------------|
| 1st singular | avena na iali | if I shall see |
| 2nd „ | avena ka iali | if thou shalt see, &c. |

THE NEGATIVE.—The past, and tenses formed from it—

| | | |
|--------------|--------------|-------------------------|
| 1st singular | maka na iali | I did not see |
| 2nd „ | maka ka iali | thou didst not see, &c. |

The future, and tenses formed from it—

| | | |
|--------------|------------|-------------------------|
| 1st singular | na iali re | I shall not see |
| 2nd „ | ka iali re | thou shalt not see, &c. |

mbano—to go.

PAST AND PRESENT TENSE.

| | | |
|----------------|----------|--------------|
| 1st singular | na mbano | I went |
| 2nd „ | ko mbano | thou wentest |
| 3rd „ | — mbano | he went |
| 1st plural in. | ra mbano | we went |
| 1st „ ex. | ni mbano | we went |
| 2nd „ | ku mbano | you went |
| 3rd „ | a mbano | they went |

PROGRESSIVE PRESENT—

na mbano kian—I am going (have already started), &c.

PERFECT.—This verb is generally shortened to—

na mba rue—I have gone, &c.,

though the full form, na mbano rue, is sometimes used.

FUTURE—

| | |
|----------------|---------|
| 1st singular | na vano |
| 2nd „ | ka vano |
| 3rd „ | ni vano |
| 1st plural in. | ra vano |
| 1st „ ex. | ri vano |
| 2nd „ | ku vano |
| 3rd „ | a vano |

The Imperative and Subjunctive are formed as above.

NEGATIVE.—Past, &c., maka na vano—I did not go; future, &c., na va re, or, na vano re—I shall not go.

ADVERBS.

Adverbs of manner and direction agree with the tense of the verbs they qualify, as—

nai mbio jouo—he cried loudly; nai ri vio souo—
he will cry loudly

nai jikiti jelina—he ran along there; ri tikiti
selina—he will run along there

The following are the principal ADVERBS of TIME:—

bogo na, telikiti na—when, the time that
 bogo nene, telikiti nene—at this time, then
 nambani—when, the to-day's (one)
 vonigani, nana—now ; bani—to-day ; beni—to-morrow
 veua—the day after to-morrow ; niobo—yesterday ; nua—the day before yesterday
 bogo tolu—the third day, &c.
 rue—already ; berei (or, bere)—again ; narue—at once, therefore
 karina—then (expressing sequence)
 dramariga, manariga — always ; titilin — sometimes
 bogombe—long ago ; nabo—by-and-bye ; kija—awhile, a little
 limbolimbo—a short time
 ka—about to, just (as, ka a vano—about to they will go, for, they are about to go)
 ka tara ka tara—from generation to generation (to all ages)
 jo jombo jo—for ever, without end
 kabijo—morning ; liere—noon ; kijeve—evening ; sebisaro—midnight
 beamu—first ; iorou—last

ADVERBS OF PLACE:—

ne — here ; na — there ; iako — yonder, there (distant)
 avione—here, at this place ; aviona—there, at that place
 vataro—near ; vatarambe—far

uro—shoreward (*i.e.*, towards the land), inland
 koiou—seaward ; koalambo—distant from
 evini—upwards ; robe—downwards
 kanu—first ; iorou—last
 tavio—out ; jomo—inside
 mabi—up ; mbatobi—down

ADVERBS OF MANNER. — Adjectives are used as adverbs of manner :—

ka tukio sikili—strike it hard
 nai mieli kiki—he walks slow
 ka ili melumu—speak gentle

(ka veke—sideways, is an exception).

The particle **ga** is suffixed to words to express “only,” as, kikiga—slowly only ; naloga—they only ; buega—pigs only, &c.

INTERROGATIVE AND AFFIRMATIVE—

jumambe?—how? what is the matter? vai?—
 what?
 kavai?—with what? why? nagi?—when? mbe?
 where?
 ve vio?—how many?
 ana—yes ; mo—yes (assent merely) ; marikanio
 —no
 bo yet, still ; anambo—perhaps so ; nao—just
 so, &c.

ADVERBS OF QUALITY AND QUANTITY—

tai—some ; tambulu—more ; telambo—plenty
 kija—a little ; tetai—something, &c.

PREPOSITIONS.

ka is often used, and has a variety of meanings, such as with, to, on, for, of—(it is also an adverb and conjunction)—*e.g.*—

ka sekono ka ue—wash it with water

mberi ka kito—he said to us

ni la ka vena—he will do it on the day after to-morrow

nai ju ka yuka—he stayed for a year

mila ka veru—made of stone

na (genitive), as—

yimo na boat—house of the boat

nako na sembi—ship of fire (steamer)

ri is used in the same way before places and a few other words, as—

toro ri mBurumba—man of Burumba

tira ri Yubono—a Yubono woman

terimoruo—an old thing (literally, te—thing, ri—of, moruo—old)

teribogombe—an ancient thing (literally, thing of long ago)

kari (dative)—for; *e.g.*, nai maro kari kito—he died for us.

ba or **bani** is the directive to, towards. Like other directives, the initial letter is softened to agree with the verb when expressing future time, as—

mudri bani so—he gave it to thee

r'udri vani so—he will give it to thee

burei—among : *nai ju mburei lo*—he stood among them

ea is the locative at, in, into ; as, *ea tei*—in the sea ; *ea maratabo*—at the door ; *nai mban ea tei*—he went into the sea.

Note.—The final **i** of verbs is dropped when they are followed by **ea** (also the final **o** of a very few verbs, as in the last example); while on the other hand, the preposition drops the **e** when it follows verbs ending in **o** or **u**, as—

nai jo a tano—he sits on the ground

nai ju a marambo—he stands at the door

deni (ablative)—from, out of ; as—

ko mbulio deni kei ?—you bought it from whom ?

nai moluo deni vio jomo—it came out of the place inside

ko vurodeni vio na—you flee from (or, out of) that place.

jeli (directive)—along by.

kaliko—with, along with ; and a few others.

In common with other languages of the group in expressing coming or going to a person, instead of the preposition **ba**, the verb *miali*—to see is used, as, *come to me*—*ko me ka iali kiniu* (literally, you come you will see me) ; *go to Kora*—*ka va ka iali Kora*.

CONJUNCTIONS.

In Baki there is no proper conjunction for and. **nai** (pronoun) is used as a conjunction to join proper names, as, Pita, Yakobo nai Yoane—Peter, James and John.

bunu (or, mbulu)—also, is used at the end of a sentence to join nouns, as, yembi, yubi, kulumarano bunu—mats, yams, calico also.

A sort of dual conjunction is formed from the pronouns with numerals, as, jau kam' (for kamiu) juo Naie—thou, you two Naie (for you and Naie); Pogitere nal' juo Tileno—Pogitere they two Tileno (for Pogitere and Tileno).

Other conjunctions are—

| | | |
|---------------------|--------------------|-----------------|
| bo—or | bueli—or | avena—if |
| vedre—or else, per- | jimbe—as | ooa—till |
| haps | kanio—for, because | narue—therefore |
| timbema—lest | | |

mia in many cases translates by “but”; but often the nearest English rendering will be “then.” It implies a sequence. It is sometimes used in reckoning, as, 12—duŭlimo mia juo (10 then 2), instead of duŭlimo mba juo.

mba, joining numerals as above.

EXCLAMATIONS.

To ! (surprise) ; awa !—alas ! ajirei ! (wonder) ; siba !
 —that's good, first-rate ; burtele !—that's clever, bravo !
 kito !—come on, let us ; riano—truly ! ierino—really !
 inau !—indeed ; ii !—what do I know, or, who knows ;
 kuburo !—clear out ! kobitikari !—look out ! banalo !
 —peoples (hear, O people !) ; kawai !—why not ! of
 course ! aiau ! (dislike) ; nao !—just so ! all right ! O ?
 (in answer to a call)—well, what ?

The vocative is expressed by **o** after the noun, as,
 Israelao !—O Israel ! tetao !—O my father !



G R A M M A R

OF THE

BIERIAN LANGUAGE,

OF THE

ISLAND OF EPI. NEW HEBRIDES.

REV. R. M. FRASER.

THE Bierian language is rather nasal, with a strong aspirate, and in a few words there is a heavy guttural—ch in Scotch and German, loch, hoch.

The ngg or ngk sound (written gk) is common.

In a few words the English hard g (written c), as in pig, occurs, as ncene—lime.

The Melanesian q is represented by bw, as in Baki (written p).

tn is a nasal guttural, tnere—our bowels.

A number of the words are the same as the Baki, except that the Bierian *t* becomes *r* in Baki.

The diphthongs are the same as Baki with *oi* added.

It is differently accented from the Baki. Though the accent most frequently falls on the penultimate, many words of three syllables are accented on the *first*, and a number of four-syllabled words are accented on the *first* and *third*.

THE ARTICLE

is *ni*, and is prefixed to most nouns; sometimes it is pronounced as *in*, and often only a very slight *n* sound is heard.

The numeral *sakai* (one) is used as an indefinite article.

THE NOUN.

Two classes—those taking suffixed possessives, and those taking a separate possessive pronoun.

Most nouns have no sign of the plural; but such words as *mguru*—many, *mkava*—all (in a general sense), &c., are much used after nouns to signify plurality.

A prefixed sign of the plural is seen in some words, as, *fafine*—woman, *olofafine*—women; *atamani*—a male, *osomani*—males.

The GENDER is shown by **mani** (male) or **fafine** female suffixed.

VERBAL SUBSTANTIVES are formed by adding **ana** to the future tense of the verbs, as, *inhou*—he speaks; future, *hou*; verbal substantive, *houana*—speech, word.

Some substantives are formed from adjectives in the same manner, as, *sombi*—great, big; *sombiana*—multitude, crowd. “Love” is an exception to the above rule (as in *Baki*); it is formed from the *past* tense of the verb.

A number of common nouns have two forms, which may be called general and particular, *e.g.*—

| | | |
|--------------------------|-----|-----------------|
| <i>lakai</i> —wood, tree | ... | general name |
| <i>leke</i> — „ „ | ... | particular name |
| <i>vatu</i> —stone | ... | general name |
| <i>votu</i> — „ ... | ... | particular name |

Very frequently syllables are dropped at the end of words, *e.g.*, *nikambo*—fire; *hambo*—sacred; *satu*—bad; *nagku*—I; *veima*—come, are often called *nikam*, *ham*, *sa*, *nag*, *vei*.

PRONOUNS.

PERSONAL—

| | | |
|--------------|---------------|-------------|
| 1st singular | <i>nagku</i> | I |
| 2nd „ | <i>aiko</i> | thou |
| 3rd „ | <i>nigana</i> | he, she, it |

| | | |
|----------------|-------|------|
| 1st plural in. | aira | we |
| 1st „ ex. | amai | we |
| 2nd „ | amunu | you |
| 3rd „ | niga | they |

VERBAL PRONOUNS—

| | | |
|----------------|----------------------------|-------------|
| 1st singular | ne, or, na | I |
| 2nd „ | ku | thou |
| 3rd „ | — (ti before future tense) | he, she, it |
| 1st plural in. | te | we |
| 1st „ ex. | me | we |
| 2nd „ | ke | you |
| 3rd „ | le | they |

The **dual** of the full form is simply the numeral velua (two) added to the pronoun. The short forms make in dual, 1st plural in., to; 1st plural ex., mo; 2nd plural, ko; 3rd plural, lo.

The full forms of pronoun are used both in the nominative and objective cases, but there are also short suffixed forms for the objective, viz., the 2nd person singular, **ko**; the 3rd singular, **e**; and the 3rd plural, **la**.

POSSESSIVES—

| | | |
|----------------|-------------------|---------------|
| 1st singular | konagku | my |
| 2nd „ | konami | thy |
| 3rd „ | konana | his, her, its |
| 1st plural in. | konara, or korara | our |
| 1st „ ex. | konomai | our |
| 2nd „ | konamunu | your |
| 3rd „ | kona | their |

POSSESSIVES used with articles of food, &c.—

| | | |
|----------------|---------|---------------|
| 1st singular | gkagku | my |
| 2nd „ | gkama | thy |
| 3rd „ | gkana | his, her, its |
| 1st plural in. | gkara | our |
| 1st „ ex. | gkamai | our |
| 2nd „ | gkamunu | your |
| 3rd „ | gka | their |

POSSESSIVE SUFFIXES to nonns—

| | | |
|----------------|------------|---------------|
| 1st singular | ku | my |
| 2nd „ | ma | thy |
| 3rd „ | na | his, her, its |
| 1st plural in. | ra, or, re | our |
| 1st „ ex. | mai | our |
| 2nd „ | munu | your |
| 3rd „ | la | their |

Of things that are really one's own property—

| | | |
|----------------|---------|---------------|
| 1st singular | siagku | my |
| 2nd „ | siamma | thy |
| 3rd „ | siana | his, her, its |
| 1st plural in. | siara | our |
| 1st „ ex. | siammai | our |
| 2nd „ | siamunu | your |
| 3rd „ | sia | their |

DEMONSTRATIVE.—tenegkia—this; teneha—that.

RELATIVE.—ga—that, which, who.

INDEFINITE.—arou—another; mkava — every, all;
ambosu—some; sakai—some, one, &c

INTERROGATIVE. — sie ?—who ? avakai ? — what ?
nambakoto ?—which, &c.

ADJECTIVES

Follow the noun. They are frequently reduplicated to increase or intensify the quality or quantity expressed. In such cases, the final syllable of the first one is usually elided.

NUMERALS.

| | |
|-------------------------------------|-----------------------------|
| 1—sakai | 20—lualima bakaua (it is |
| 2—ilua | seldom used with the |
| 3—itou | l, bakalua) |
| 4—ivase | 21—lualima bakaua sua |
| 5—ilima | sakai, <i>or</i> sua sekitu |
| 6—loktagkai | 30—lualima baka tou |
| 7—lokua | 40— „ „ vase |
| 8—lokutou | 50— „ „ lima |
| 9—lokuvase | 60— „ „ loktagkai |
| 10—lualima <i>or</i> luanma | 70— „ „ lokua |
| 11—lualima sua sakai | 80— „ „ lokutou |
| 12— „ sua ilua | 90— „ „ lokuvase |
| 100—lualima baka lualima ata sekitu | |
| 200— „ „ „ ata velua | |
| 300— „ „ „ ata vetou | |
| &c., | |
| 1000— „ „ „ ata lualima | |

and so it is multiplied up to

10000—lualima baka lualima, ata lualima baka lualima

ORDINALS.

| | |
|------------|-----------------|
| 1st—sekitu | 6th—veloktagkai |
| 2nd—velua | 7th—velokua |
| 3rd—vetou | 8th—velokutou |
| 4th—vevase | 9th—velokuvase |
| 5th—velima | 10th—velualima |

The above are all sometimes used as cardinals—1st. (in time) mbotuana; 1st. (in position) imua; last, itaku.

MULTIPLICATIVES.

batagketu—once, onetime; bakaua—twice; bakatou—thrice; bakavase—4 times, &c.

THE VERB

Goes on the same lines as the Baki verb, but the negative is **se** *after* the verb in past tenses, and **a se** *before* the verb in verbal pronouns in the future tenses.

The verb takes its future tense with a negative.

Nearly all Bierian verbs take **m** before them to express the past tense, as mlogo—he hears; the dropping of this **m** is often the only sign of the future.

Exceptions to this rule are—1st., verbs beginning with **b** or **mb**, which make **f** in the future tenses. 2nd., verbs beginning with **ma**, **me**, **mi**, **mo**, **mu**

and accented on the first syllable; these suffer no change in the future. 3rd., **md** generally softens to **t** in the future, as **mdolu**—future **tolu**; but sometimes it makes **r** in the future, as **mdom**—he loves, future **rom**.

The causative is **mdolu**.

The verb to be is **mbe**.

There is a curious usage (euphonic) in the past tense of verbs beginning in **mh**, viz., that (except in the 3rd person singular) the **h** is pronounced before the **m**, and is guttural as well as aspirate.

ADVERBS.

Adverbs of Manner agree with the tense of the verb they qualify, as **inkembiho inkokana**—he called loudly; **ti kembiho ti kokana**—he will call loudly. Adjectives are used as Adverbs of Manner.

Adverbs of Time:—**tuai**—long ago; **balai**—a long time; **asenha**—now; **kambokan**—to-day; **tambia**—to-morrow.

Adverbs of Place:—**nagkia**—here; **ha**—there (near); **gaia**—yonder; **susu**—far away, &c.

Adverbs of Quantity, &c.:—**mguru**—many; **ilua**—some, &c.

Adverbs of Affirmation and Negation :—**na**—yes ;
buoli—no ; **lehmau**—truly ; **se** negative with the
 verb.

PREPOSITIONS.

neki (genitive), **iuma neki nbot**—boathouse.

ki, **kin** to, for, instead of, with ; as, **mbeti nkin**
aira—told to us ; **mate kin aira**—died for us ; **le**
mdolu kin n'cene—they made it with (or of) lime.

ie (locative) at, in, into ; **ie nuai**—in the water.

beki, future **teki** (directive), to, towards ; **beki la**—
 towards them.

sien (**Baki**, **deni**)—from, out of.

CONJUNCTIONS.

sua—and ; **mbulu**—also ; **finuti**—because ; **ma**—but ;
begko—or ; **ga** and **kin** are sometimes used to join
 sentences or verbs.

INTERJECTIONS.

aio !—(dislike)

awa !—alas !

ioua !—not so !

atiere !—(wonder)

aira !—come on !

&c.

The construction of the sentences is much as in English, with the exception of the adjective following the nouns, and the constant use of the pronominal verb prefixes (verbal pronouns); and also that the negative is differently put from English, and there are fewer connecting words, so that the sentences do not flow as in the leading language of Christendom.



GRAMMAR
OF THE
WEASISI - TANNA LANGUAGE,
WITH
Notices of the other Tanna Dialects.

BY THE REV. W. GRAY.

THE following Grammar of the Weasisi dialect of the Tannese Language was prepared at the request of the Rev. D. Macdonald, Havannah Harbour. The time at my disposal has been too short to do the work as I would like it to be done. Had there been more time, greater conciseness, accuracy, and completeness could have been given to the work. For the references to the Kwamera dialect I alone am responsible, Mr. and Mrs. Watt being in Scotland carrying through the press the New Testament in that dialect. I have had no opportunity to consult them as to the validity of these references. For critical and philological purposes I desire these facts to be borne in mind.

Tanna is an island of the Southern New Hebrides, about forty-five miles in circumference, and contains now not less than 8,000 inhabitants. Two dialects of the language spoken on Tanna have been reduced to writing. The Kwamera dialect is spoken on the south end of Tanna by at least 2,000 people. The Weasisi dialect (of which an attempt is now made to write a grammar) is spoken all along the east side of Tanna, from Sulphur Bay to within a short distance of the northern end. There cannot be less than 2,000 people who use this dialect. On the north end of Tanna there is another dialect, not very different from Weasisi dialect (W.) Its extent is not known; it is called Iteing or Northern dialect (N.) On the west side of Tanna, south of Black Beach, another extensive dialect is met with. It is called Naviliang or West dialect (W.D.) Between this and the Kwamera dialect (Kw.), and bordering the Kwamera dialect on the inland side, there are known to be at least four dialectic variations; but as these are all pretty closely allied, I have termed them south-west dialects (S.W.)

The phonetics used in this grammar are a modification of Prof. Max Müller's alphabet in his *Outline Dictionary for Missionaries*.

I have no native narrative in the Weasisi dialect, but one is given from the Kwamera dialect, taken by Mrs. Watt. The songs of Tanna are all new, and exceedingly corrupt as compositions. English and French words are freely used, and they abound with words from other islands—dialects which the poet

cannot correctly pronounce. This is not the case with the Noanangei (folk lore stories.)

I.—ALPHABET AND LETTER CHANGES.

The characters used in the missionary literature of Tanna are the following :—

(a) The VOWELS.—a, e, i, o, u.

(b) The DIPHTHONGS.—ai, au, ei, oi.

(c) The CONSONANTS.—b, c, d, f, g, h, j, k, l, m, n, p, r, s, t, v, w, y.

The following are the powers of these characters :—

(a) The VOWELS.—**a** has three sounds—*a*, as in America : ika—here ; *a*, as in psalm : raham—thine ; and *a* as in all : caka—they are not. (It may be noted here that in the Weasisi dialect these distinctions are not marked in printing books for the use of the natives.) **e** as *a* in date : eru—look (long vowel) ; numakeke—a coroline (short vowel) ; and *e* as in debt : ch—see. **i** as in neat. This is the general vowel. But *i* is very common, like *i* in knit. **o** as in not. This is the most common power of *o*. But in a few words, not often used, *o* as in note occurs : os—a person that you cannot or do not wish to name. The **u** sound varies considerably. *u* (written *u* in the literature of Tanna) as *oo* in fool. *u* (written *a*, as

the natives use *a* in writing words with it) in full: tumnunut—decayed. *u* as in but, in the first two *u*'s of the word just given. By mistake this has sometimes been written *o* and *a*. *u* as in German für: tuvug—fly.

(*b*) The DIPHTHONGS.—**ai** as in aisle: nibai—a stone wall. **au** as in proud: iau—I. This varies with the use of *u*, and forms a diphthong with it. **ei** (Greek), wewahei—quickly. **oi** as in boy: Yahoi—the name of the volcano on Tanna. This word is pronounced by some natives as if the diphthong were *oe*.

(*c*) The CONSONANTS.—**b** as in bid. It is not distinguished, when isolated, from *p*. This is true also of *c*, *d*, *f*, *k*, *p*, *t*, and *v*. As **g** has been used throughout this mission for *ng*, in this dialect *c* has been used for the sound of *g* in gate; **d** as in dock; **f** as in fat; **g** as *ng* in sing. **h** varies according to its position. At the beginning of a syllable it is *h*, as in hand; at the end of a syllable it is almost the Scotch *ch* in loch: nuh—yam, year; sometimes it is almost silent, as in most of the pronouns: ituhmah—you all; sometimes it is not heard until some other word is added: nuva—long ago, nuvahagen—very long ago; in all cases, the *h* at the end of a syllable is written *'*, as, itu' ma'. **j** is not used in any dialect of Tanna so far as I know; but it has been introduced, with the power of *g* in gin, or *ch* in church, to spell foreign words. **k** as in kite; **l** probably has the two sounds of *l* in let, and *l* in William; **m** as in man, but at

times it is slightly nasal; **n** in not, sometimes nasal and approaches ng; **p** as in pot, but it varies from p to pw, kpw, and kp; **r** as in true, and r as in car; **s** as in sin. So far as I know, the s as in sharp, and z as in pleasure, do not occur. **t** as in tan; **th** occurs only in one word, butha—enough. This word is generally pronounced butta, or busa. **w** as in wine; **y** as in yet. **v**, besides being sometimes substituted for f, has two sounds of its own—v as in save. This use is rare in the Weasisi dialect, though common in the Kwamera (southern) dialect. Here it is confined chiefly to foreign words and names. But v is common and very difficult to pronounce. The nearest I can give is vw or wv. The sound is generally associated with u and r or l, as tauver—good.

LETTER CHANGES.—My list of changes is not yet complete; but the following changes I have observed. These changes refer to changes in this dialect itself, and between several of the Tanna dialects:—

- a to i, kisil (W.), kahar (Kw.)—three
- ai to ar, kaiyu (W.)—two, karu (Kw.)
- o to w, nohoakan (W.D.), nafwakien (W)—worship
- oi or oe to ur, yahoi (W.), yasur (Kw.)—the volcano
- b to p, besi (W.), pesuv (Kw.)—right hand direction
- c to g, nico (W.D.), negau—canoe
- c to k
- d to r, nadi (W.), nari (Kw.)—thing
- d to t, tadol instead of tatol—he is doing (it)
- d to l, through r

f to h, nafwakien (W.), nohoakan (W.D.)—worship
 f to p, tarfwe (W.), rupwe (Kw.)—plant as
 bananas.

f to v, nafakarua (Kw.), navsilua (W.D.)—door-
 way

g to k, nanugwut (W.), nukur (Kw.)—a people

g to n, agen (W.), anan (Kw.)—very

g to c, which see

h to f, which see

h to k, nu' (W.), nuk (Kw.)—yam

h to l, neliu (W.), nehio (An.)—hurricane. Not
 aware of a case on Tanna

h to p, nitahi (W.), injap (An.)—sea

h to r, narigen (W.), na'gen (Kw.)—his name

h to s, os—take, o'ruces—take out

j is represented on Tanna by t

k to c, which see

k to g, which see

k to f, one would expect, though I do not know a
 case, through h

k to h, which see

l to r, kisil (W.), kahar (Kw.)—three

l to h, which see

l to t, kilik (W.D.), riti (Kw.)—one

m to p, paukbauk (W.), mokemoke (W.D.)—
 butterfly

n to g, which see

p to b, f, h, and m, which see

r to d, h, l, which see

r to s, rahan—his (W.), savani (Kw.)

r to t. This is the regular change in verb: rani
 (Kw.)—he eats, tani (W.)—he speaks

s to h, which see

s to k, yisa (Kw.), ika (W.)—here, probably
 through h
 s to r, savani (Kw.), rahan (W.)
 s to t, si (Kw.), tem (W.)—which, rel. pronoun
 s to th, busa, butha—enough
 t to d, l, r and s, which see
 v to f, which see
 w to o, which see

There are beyond these many more changes, but these have been collated. Those given have been verified. The omission of consonants is common. One of the most regular is k between a and u: yaku, yau—turtle. In the Kwamera dialect, p, t, k, v, z are preferred. In the Weasisi dialect, b, d, c (that is, g in gate), f, h, and s; but with the exception that z does not occur in Weasisi dialect, these sounds are used in both dialects. The dialects of Tanna, of which there are five or six, have not yet been sufficiently studied to determine exactly these changes.

II.—THE ARTICLE.

Grammatically, it seems to me there is no article in the Weasisi dialect. Personally, I think the term article a misnomer for what is termed an article. But what corresponds to the so-called article would be **n**—using the vowel of the word to which it is prefixed: **na** in nafutani—soil; **ne**, negau—canoe; **ni**-tahi, or intahi—sea; **nu** in nubug—a cave; **y** in yetam—a person (but netam (pl.)—persons); **ya** in yakasim—a sacred place. With the exception of **y**,

there is nothing definite in the meaning. It may be *a* canoe, or *the* canoe. With the exception given, these words would have no meaning at all if this particle were taken away. The *n* seems to me to be the sign of the noun.

Nouns formed from verbs are never without the *n*, and are followed by *ien*, thus: *afwaki*—to worship; *nafwakien*—worship. The general word for house is an exception. It may be *nimwa* or *imwa*, but I have not been able to discover the reason for this difference.

What Dr. Codrington calls the personal article exists in this dialect, thus: *Tanna Ipari*—the land of *Ipari*; *Isiwi*—the name of a lake; *Isut*—the name of a man. See under NOUNS.

III.—NUMERALS.

The following is a table of cardinals in various dialects of Tanna:—

| E. | S. | W. | W. | W. | W. |
|-------------------------|---|-----------------|-----------------|---------------------|----------------|
| Weasisi. | Kwamera. | Numerat. | Nerokwag. | Ra'na. | Naviliag. |
| 1.— <i>kadi</i> | <i>iti, kwati</i> | <i>kirik</i> | <i>kilik</i> | <i>kerik</i> | <i>keri</i> |
| 2.— <i>kaiyu</i> | <i>karu</i> | <i>kilalu</i> | <i>kilalu</i> | <i>keraru</i> | <i>kiyu</i> |
| 3.— <i>kisil</i> | <i>kahar</i> | <i>kisisel</i> | <i>kisisel</i> | (<i>kesiser</i> ?) | <i>kisel</i> |
| 4.— <i>kuvert</i> | <i>kefa</i> | <i>kuvas</i> | <i>kuvas</i> | <i>luvas</i> | <i>kuver</i> |
| 5.— <i>karilum</i> | <i>karirum</i> | <i>kilkilep</i> | <i>kilkilep</i> | <i>kerkerep</i> | <i>kadilum</i> |
| 6.— <i>karilum-hadi</i> | | | | | |
| 7.— „ | <i>-kaiyu</i> | | | | |
| 8.— „ | <i>-kisil</i> | | | | |
| 9.— „ | <i>-kuvert</i> | | | | |
| 10.— „ | <i>-karilum</i> or <i>dicau-micau</i> (probably from <i>dica inu</i> , nothing of this) | | | | |

11.—*dicau-micau muve kadi nel'ki tani*, (lit.)—nothing of this and nothing of this and go on one of the foot of a person, and so the other numbers.

20.—*dica nadi kadi*—nothing exists of one person.

So many twenties are, nothing exists of so many persons. The numbers over that are expressed in the same way as the numbers from one to twenty. “*nadi kadi*,” (lit.) a thing one, means a person, a man. Sometimes it may be translated “that fellow.”

There are no ordinals, unless these are ordinals. In form they may be.

The *k* is certainly verbal. In the Kw. dialect, *one* never takes *k*. It can be written either *iti* or *riti*.

The *r* is here the verbal preformative, 3rd. sing. In that dialect there is a pronoun *kitir* used where, in the Weasisi dialect, *nadi kadi*—“that fellow” would be used.

It is possible to explain *karilum*—five, as made of *kadi*—one, and *lum* (a variation of the Oceanic word for hand)—hand. This is exactly its form in the West dialect (Naviliag.) Compare *Eromanga sukrim*—five, with *Epi saka*—one, *Malekula soka*, *sikei*.

A bundle of cocoanuts (properly ten in number) are called *bulbula*. In making up a bundle of cocoanuts, the nuts are tied in pairs and then interwoven. Each pair of nuts is then counted as one. For use of numeral in dual and trial, see notes on verb.

tea, a common Oceanic word for one, is used in combination with **but**, as **teabut**—large.

IV.—THE PRONOUNS.

1. PERSONAL PRONOUNS.—The separate pronouns in the Weasisi dialect are:—

| | | |
|----------------|--|------------|
| 1st singular | ia <i>u</i> | I |
| 2nd „ | ik | thou |
| 3rd „ | in, o'ni | he |
| 1st plural in. | kita', ita', (y)eta', ota' | we |
| 1st „ ex. | iti'ma', (y)eti'ma' | we |
| 2nd „ | itu'ma', (o)tu'ma', (y)etu'ma' | you |
| 3rd „ | ila', (o)la', (y)ela' | they |
| 1st dual in. | ki'lau | we two |
| 1st „ ex. | iti'mlau, (o)ti'mlau | we two |
| 2nd „ | itu'lau, (o)tu'lau, (y)etu'lau | you two |
| 3rd „ | ilau, (o)lau | they two |
| 1st trial in. | kitahal | we three |
| 1st „ ex. | iti'mahal | we three |
| 2nd „ | itu'mahal, (o)tu'- mahal, (y)etu'- mahal | you three |
| 3rd „ | ilahal, (o)lahal | they three |

The following are the known dialectic variations:—

I—iya' (W. D.), io (N.)

thou—yik (W. D.)

he, she, it—yin (W. D.)

- we (incl.)—kitaha' (Kw.), kitawa' (S.W.), katar (W. D.), ketat (N.)
- we (excl.)—kimaha' (Kw.), kimawa' (S.W.), ku'mar (W. D.), iti'mat (N.)
- ye, you—kimyaha' (Kw.), kimia (S.W.), ku'miar (W. D.), itu'mat (N.)
- they—iraha' (Kw.), ilia and iria (S.W.), ilar (W. D.), ilat (N.)
- we two (incl.)—krau (Kw.), kelau (S.W. and N.), ka'lau
- we two (excl.)—kimrau (Kw.), kimilu, kimru (S.W.), ku'mlau (W. D.)
- you two—kimirau (Kw.), kimilu (and *r* for *l*) (S.W.), ku'milau (W. D.), ilu'lau (N.)
- they two—irau (Kw.), iliu (and *r*) (S.W.)
- we three (incl.)—kitahar (Kw.), kitasal and kitasar (S.W.), ka'tal (W. D.)
- we three (excl.)—kimrahar (Kw.), kimasal, kimasel, kimasar (S.W.), ka'mal (W. D.)
- you three—kimirahar (Kw.), kimisel, kimisar (S.W.), ku'miel (W. D.)
- they three—irahar (Kw.), ilisel, irisar (S.W.), i'lel (W. D.)

OBSERVATIONS.—(1) The dual and trial pronouns are nothing more than the plural with numerals suffixed. These forms are used by the natives as if they were distinct pronouns, which they are in grammatical form.

(2) The particle *i* occurs at the beginning of every pronoun. When the pronoun is under government, it can be removed, substituted, or transposed—ola', yela',

o'ni. The k in kita', ki'lau, kitahal, is not used when the pronoun is under government. In the W. dialect, its use is limited to 1st incl. plural, dual, and trial. In the other dialects, it is found in the exclusives as well, and in the 2nd person of the plural, dual, and trial. It never appears in the 3rd person of any number. The k never appears in the singular, unless it be the k of ik. In the verb, k or h is the sign of the plural. According to Dr. Codrington, ko is probably the primary form of pronoun of 2nd singular in twenty-eight Melanesian languages. I conclude that the k in the plurals and the 2nd singular are distinct in origin.

2. PRONOUNS SUFFIXED TO NOUNS.—These are :—

1st singular, k—my ; 2nd singular, m—thy ; 3rd singular, n—his

1st plural, ta' (in.) — our ; 2nd plural, tu' ma'—your ; 3rd plural, la—their

1st plural, ti' ma' (ex.)—our

The dual and trial are formed exactly after the model of the plural, using, of course, the corresponding part of the dual and trial pronouns.

The singular suffixed pronouns are the same, so far as known, throughout all the dialects of Tanna. In these dialects the plural, dual, trial vary according to the forms of the pronoun in use in these dialects.

These pronouns are suffixed only to one particular class of nouns. These are names of what are regarded

as members of a whole, such as hand, foot, eye, hair, &c., if a person; limbs, roots, body, of a tree; a person's native place, some organs of a person's body, and his food and drink for immediate use.

These nouns will be found marked in the vocabulary

These pronouns are also used to form a pronoun prefixed to another class of nouns, and to form possessive pronouns.

3. DEMONSTRATIVE PRONOUNS. — This — **inu** (long form), **u** (short form.) This **u** is always suffixed as **niyanu**, for **niyan inu**—day this. That—**ico**, **akaha'**.

This last word is somewhat uncertain to me. It may be the plural of **ico**. It seems to mean the thing farther away than **ico**: **nadi ico nadi abula'**—that thing before spoken of. **ico** is used after the personal pronoun, both singular and plural, 3rd person. Thus in **ico**—it there; that is, the thing in question.

4. INTERROGATIVE PRONOUNS.—Who?—**ba**?, Kw. **sin**? plural **neba'**? or **neba' min**? Kw. **sima**? dual, **neba' mil**? Kw., **simumi**?; trial, **neba' milahal**?

Sometimes **i** is prefixed to **ba**, as **iba**?—he is who? The answer would be **i Lamai**—he is Lamai.

What?—**nak**?, Kw. **nufe**? **nak** is simply what? If **ico** be added, it means what is it made of? as, **nakico Atua**?—what is God? Kw., **nufena**?

5. INDEFINITE PRONOUNS.—Nadi kadi (thing one)—any one, a person; kitil (Kw., kitir)—a person one does not wish to name, or does not know; os—same as kitil. Neither of these words is much used in the W. dialect.

Nauvein—some, some of the people, some of the things; mini, suffixed to a person's name, meaning that person and those with him; tabusin—another person or thing, a different person; kadi—some, that is, any part of a thing; literally, one.

6. RELATIVE AND REFLEXIVE PRONOUNS.—**tem** is the only thing approaching a true relative pronoun. Instead of saying, "This is the canoe in which I came," the form of sentence would be, "I came in this canoe." But any personal pronoun can be used where we would use the relative pronoun. But, negau tem teabut—the canoe which is big (Kw., **si**).

There is a case in which it looks as if this **tem** has another form. **dolkumwa** is the exact translation of Kw. rosi—like, as if. rosi is ro—he makes, si—which.

The **t** in tem makes that word look as if it were verbalised.

dolkumwa suggests the recognition of this tem in another form—mumwa, a word used in quoting what a person has said; thus, "Matau yerumanug tamani-pen o'ni mumwa Martha, Martha," &c.—"but the Lord

said to her, saying, Martha, Martha," &c. The **m** in this case is the usual conjunction (?)

Other forms are **kumwa** and **tumwa**. I am not certain whether **o** should not be used instead of the **u**. There may be a silent **h** after the **a**.

Any personal pronoun can be given a reflex sense by the use of **aru** (Kw., atuk); thus, **ba' tamol Atua ? Kubwa**, in **tatul aru umei yen nunu'min**—who made God? No, He exists of Himself only for ever.

7. SEPARATE POSSESSIVE PRONOUNS—These are only pronouns grammatically. These possessives are formed by suffixing the nominal pronouns (2) to particles about the exact nature of which I am not certain. Some think these particles are the article and prepositions; others suspect these particles were substantives. The pronouns are:—

rahak—my, mine; dial. : **seiau, kapahak, kafak,**
and **tahak**

raham—thy, thine; dial. : **seim** and **seik** (both in
Kw.), **kapaham, kafam, taham**

rahan—his, hers, its; dial. : **savani, kapahan,**
kafan, tahan

Here, it may be pointed out, we have the nominal suffix pronouns **k, m, and n**, with one exception. In 2nd person (Kw.) we find **seik** as well as **seim**. It will help to explain the forms still to be given if I point out the use of **raha** without the suffixes. Thus, **inu nauoa raha Misi**—this letter belongs to the mis-

sionary. The plural possessive is formed by prefixing **raha** to the personal pronoun minus the (k)i. Thus, we (in.)—kita', ours (in.)—rahata'. So with the dual and trial.

In Kw. dialect, **fei**, **savei**, and **savani** are used in place of **raha**. In W. dialect the possessives are uniform, taking **raha** throughout. In the Kw. dialect, the possessives uniformly begin with **s**, but in the 1st and 2nd singular a contraction has evidently taken place—we have **seiau**, **seim**. But in the 3rd singular we find **savani** as well as **savei**. If **r** can change to **s** we know **h** can to **v** through **f**. There can be little doubt that **raha** and **sava** are the same. **ni** we may take to be the pronoun or pronouns. This **savani** appears in all the other Kw. 3rd possessives with the **i**

In the Kw. dialect, the possessives in plural, dual, and trial, except in the 3rd persons, are formed by prefixing **sa** to the personal pronouns. Thus, **sakitaha**—ours, **sakinyaha'**—yours, but **savanraha**—theirs.

In the S.W. dialects we find **kapahak**—mine, and **kafak**—thine. The plural, dual, and trial are formed by prefixing **kap** to the personal pronouns.

In the West dialect it is **tahak**—mine, **taham**—thine. The others follow the above rule by prefixing **ta'** to the personal pronouns: **kafak**, **kauk**, **fak**—my; **kum**, **fum**—thy; and **kun**—his are all found as

pronouns in the Kw. dialect prefixed to a certain class of nouns.

The position of these pronouns in a sentence depends on the presence of adjectives, &c.; but these pronouns are generally placed before nouns of a certain class, as, rahak nau—my knife; nau rahak is also correct.

In asking questions, the possessive is put before the personal pronoun, and both follow the noun, as, nau raha ba' ?—knife belonging to whom ?

raha is never used without a noun or pronoun. All the other forms can be used separately, like English mine, &c., or with a noun. *See above.*

8. THE DEPENDENT-INDEPENDENT POSSESSIVE PRONOUN.—I use this name for want of a better. The pronoun I refer to is, in the W. dialect, composed of the particle **la** (Kw., **ira**), and the suffixes **k**, **m**, and **n**, &c. In the singular (I am not aware of the plural being used), these pronouns are :—

| Person. | Weasisi. | Kwamera. |
|---------|----------|-----------|
| 1st | lak | irak |
| 2nd | lam | iram |
| 3rd | la, lan | ira, iran |

These pronouns have three distinct uses :—

(a) After, but separate from, certain nouns.

These nouns are—

kumerkumer ira (Kw.)—his ankle

pir ira (Kw.)—his backbone

numeva la—his anterior fontanel

nuk ira (Kw.)—his fat

tupalauaiva la—his lungs

noanakaukau(i) la—his rib

tupbewa' la—his stomach

ruki nau ira—his throat. (In the W. dialect, the construction is entirely different. *See ne'ntau*)

The *i* in *ira* is our old friend so conspicuous in the personal pronoun. Dr. Inglis, in his *Aneityumese Grammar*, gives *ira* as a preposition, the plural of *an*, meaning *in, of, belonging to*.

ra in Kw. = *la* in W. dialect. Natives sometimes add *n* to *la*. Whether this alters the meaning, or is incorrect, I am uncertain. Judging from usage in the Kw. dialect, suffixing *n* is incorrect. I am not aware that *la* or *ira* is used in any form but the 3rd sing., and with the above nouns.

(b.) These pronouns are used with the force of a relative pronoun. Then the suffix *n* is affixed to *la*, (Kw.) *ira*, as in the case of *raha* (*see 7.*)

The plurals, such of them as may be used, are formed in the same way as *raha*, possessive pronoun. This use, so far as I am aware, of this pronoun, is confined to the 3rd person.

Thus, *ik nokinafee nadi yakinun, mini nadi yakatavegi iau lan kum iau*—thou hast given thing I have eaten, and thing I clothe I (with) it, to me. Here **lan** refers to the clothing.

- (c.) These pronouns are used with the force of personal pronouns. **la**, then, takes the suffixes *k, m, n*, and any of the plural forms, in the same way as **raha**, possessive pronoun. Thus, *nokasiru lak* (not *iau*)—do thou help me.

In Kw. dialect, *irak* (= *lak*) can take a preposition and the so-called article, *ik abi iau mupanarupunien ya nirak tafaga reraha yakino ipwet*—do thou pity me, and leave the debt in me, conduct bad I have done to-day.

In W. dialect *lak* would be used, and is equivalent to the English “my,” yet *rahak* would not be used. It is probable that the verb has something to do in the choice of the pronoun in these cases. *asiru*—to help, always takes these pronouns, which can then be used in any person or number.

9. POSSESSIVE PRONOUNS PREFIXED TO NOUNS.—There appears to be two of these. The one is prefixed to such words as signify a person’s head, friend, husband, wife, horns of a goat, spurs of a fowl, and the antennæ of insects. The other is, so far as I know, prefixed to one word only—the word for throat.

I give the pronouns with an example, and furnish nouns so used :—

| | | | |
|-----|----------------|-----------------|-----------------------------------|
| (a) | 1st singular | ra'kakaba | my head (that is, the occiput) |
| | 2nd „ | ra'mkaba | thy head |
| | 3rd „ | ra'nkaba | his head |
| | 1st plural in. | ra'ta'takaba | our heads |
| | 1st „ ex. | ra'ti'ma'takaba | our heads |
| | 2nd „ | ra'tuma'takaba | your heads |
| | 3rd „ | ra'la'takaba | their heads |

There is no difficulty in recognising here our separate possessive pronoun **raha**, and but for the fact that it is here no longer a separate pronoun, could have been considered under 7. Here the **h** is nearly lost, but **ra** remains intact, and takes the suffixes **k**, **m**, **n**, in the singular.

In the plural, **ra** is prefixed to the personal pronoun as in 7. But there is an additional particle to connect the pronoun with the noun—**a** in the 1st singular, lost in the 2nd and 3rd singular, and **ta** in all the plurals. As this varies with the word to which this pronoun is prefixed, I suspect this particle is inserted for euphony.

The following are the nouns which take this pronominal prefix. The words are given in the 1st singular with the pronominal prefix. The pronoun, particle, and noun, are separated by hyphens.

1. Ra'k-a-kaba—my head (kaba means a knob)
2. Ra'k-ieli (no part.); 2. ra'hm-n-ieli—my-thy friend
3. Ra'k-ni-auugwa'li—my spouse
4. Ra'n-badi (used only in 3rd person)—his horns
5. Ra'n-pili-ikau—his spur (lit., to-him sprout crooked)
6. Ra'niawanien—his nephew (son or daughter of a man's sister)

In the Kw. dialect, it is kauk-suaru, kum-'kunsuaru—my, thy, his spouse; but kafak-ieri, kafumiari (?) kun-iari—my, thy, his friend. In the West dialect, it is kupuk-ieli—my friend.

| | | | |
|-----|----------------|---------------|---------------|
| (b) | 1st singular | ne'ci-tau | my throat |
| | 2nd „ | ne'm-tau | thy throat |
| | 3rd „ | ne'n-tau | his throat |
| | 1st plural in. | ne'ta-tau | our throats |
| | 1st „ ex. | ne'ti'ma-tau | our throats |
| | 2nd „ | ne'tuma'-tau | your throat |
| | 3rd „ | ne'la'-te-tau | their throats |

The plural as usual. The particle appears in 3rd plural.

In Kw. dialect, a person's throat is ruki nau ira, three separate words. I should observe that all the words given above can be used as independent nouns; that is, not in any sort of connection. This suggests the idea that the things signified by the above words must have come to be regarded as possessed in a close manner at a time when the language had not attained

or lost the power of expressing possession by the usual suffixes, just as at the present time it does not possess the power of verbalising foreign words.

V.—THE NOUN.

1. The SUBSTANTIVE remains unchanged, whether used as a nominative or under government.

2. SUBSTANTIVES may be classified according as they affix a pronoun or not ; or they may be classified according to their origin—that is, whether they are verbal or substantival. Every substantive can be thus classified, but the classifications would not be co-extensive. A substantive may be verbal in its origin, and take or not take an affixed pronoun. As showing detail better, I take the origin as the ground of classification.

3. VERBAL NOUNS are substantives that can be or have been used as verbs. There are several ways of making nouns from verbs :—

- (a) The most common are the verbs that form substantives by prefixing the so-called article **n** and a suffix **ien** or **ia**. Thus, *afwaki*—to worship, *nafwakien* — worship ; *ariga* — to cough, *narigaien*—the cough. In the first case, *i* of the suffix is left out for euphony. Any verb, I believe, is capable of being made a substantive in this way, and the language has still the power of creating such nouns. The

suffix *ien* I suspect to be a contraction of *iken*—there. This I conclude from the names of places. *ien* and *ia* are common endings in such names, as, *Ibukagien* and *Nalugenia* (sometimes *ien*). But we have *katanum-ka'kil-iken* (lit., one buried the digging-stick there), *karui-mak-iken* (lit., one speared the pigeon there). *ien* and *ia* seem to be unconsciously interchanged by some natives. I am not able to determine what is the exact thought in a native's mind when a verb is thus made a substantive. *narigaien* may be the act of coughing or the cough itself. Verbal substantives formed in this way never take affixed pronouns. They take the separate possessive, as, *raham narigaien*—thy cough.

(b) Some verbal nouns are formed by prefixing **k** with a varying vowel. All the examples I have are confined to words for vessels and reptiles: *kiget*—louse; *kiug*—fly; *kunug*—mosquito; and *kekavau*—lizard. It possibly has the force of our *er* after the verb, as, *make*, *maker*. But we have also *il*—to dig, *kakil*—a digging-stick. Also *kil kava*, and *kil nipin*—a *kava* plant dug up by the roots, and a banana shoot dug up to be planted afresh. The separate pronoun is used in these cases.

(c) Verbal nouns are also formed by prefixing a particle beginning with **l**. Thus, *lenyan*—day,

(t)iyān)—it days; laben or leblaben—night, from aben—black; but nabuiēn—darkness; laulaung—9 a.m. (can be used as a verb); luslus—wasted yam root; le'neiyuv—evening, from te'neiyuv—it evenings. Separate pronoun is used.

(d) By prefixing the particle **n** to the verb without ien or ia. Thus arumanug—to rule; yerumanug—a chief, (plural, narumanug); narumanugien—the rule of a chief. A more conspicuous case is neai—sky, from eai—to float or hang as a boat at anchor; then neai-ien—the hanging.

There is a doubt, however, as to whether these words are from the same root. Whether capable of classifying with the above nouns or not, I hardly venture to say. For lack of certainty, I give here niaua—a skirt of grass, nel'ki—foot, nel'li—hand, nikale—the side, nau—knife or bamboo,

These are all verbals radically. A very clear case is nies—the wooden bailer of a canoe, from ies—to bail out water. Nouns of this kind indicate that it is likely that many substantives, in which we recognise verbal roots, are formed in this way without ien. Some of these nouns have **y** and **t** instead of **n**. Separate and suffix pronouns are used,

- (e) Substantives sometimes are formed from verbs by a prefix, such as **nim num, lau**. Thus, **nimil**—a pit, from **il**—to dig; **numwipu**—grandchild (in this case the verbal root is not clear); **numatelig**—the outer ear, from **atelig**—to turn; **lauakamnum**—deep sea, from **amnum**—to drink. It is to be observed that this mode of forming substantives is not confined to verbal nouns.

In old-folk-lore stories, **noanagei** as they are called, verbal substantives are formed by prefixing **kum**. Thus (Kw. dialect) **yakini kumkamasan**, **maregi ik inwa**, **kumkeraha**—I speak (what is) good, but thou thinkest that (it is) evil.

Amasan and **eraha** are verbs.

Separate and suffix pronouns are used.

These varying methods of forming substantives point to as many strata in the language. We have to deal now with the other class of substantives.

4. These I term **NON-VERBAL SUBSTANTIVES**. By this I do not mean that they are not derived from verbs. On a closer examination it is possible that many of these will yield verbal roots. All that I can say about them, is that they are not now capable of being used as verbs. It may be well to give examples as to how these are formed. The initial letters—

(a) Vowels, with the exception of **i** (sometimes changed to **e**) and **u**, are never used at the beginning of a substantive. The exceptions are: **ilu**—a kind of pigeon, and names of places. But these are mostly compound words, and contain verbal substantives, **etam**—a person. But it is a question whether **tam** is not the substantive. This form (**itam**, **itam**, and **etam**) occurs only when the word is under government.

There is also **imwa**—house; **iman**—the house in which one dwells, or his native place; **imeium**—the house at the public square, the square itself (lit., house of club, contracted from **imwa neium**). **imwa** can take **n** before it; the other two do not. Also **elahonu**—a house in a village. But this must be a compound word, all the parts of which are probably verbal. **U'gen**—the Deity. (In the Kw. dialect, this is **Kumesen**.) The foreign word **utut**—a flea; **une**—cockroach.

(b) Nouns beginning with consonants. We have no examples of substantives in **b**; there are adjectives. None in **d**. Few in **f**, such as, **fuaga** (probably verbal)—the ends of hull of a canoe, and some names of persons that are foreign. In **g** (**ng**), **gerei**—a duck is the only example I know. None in **h** that is required in the verb. There is no **j**. It is probable that all substantives beginning with **k** are

derived from verbs. So those in **l**. Substantives in **m** are not certain. Some of them look as if they contained verbal roots. We have, *man*—a shrimp; *mak*—a kind of pigeon; *mahau*—a star; *mauug*—moon; *nutigar*—sun. It is probable that these were verbs, and that the **m** is a contraction of the prefix *nim* and *num*. Non-verbals beginning with **n** are sufficiently numerous to require no examples. The point to be observed is that this **n** cannot be taken away and the sense be left in the word. Thus, *nigi*—a tree, wood; *negau*—a canoe; *nigum*—fire. It is highly probable that *nig* is the root common to all. If the **n** be taken away, there would be no longer any sense in any of these words. There are very few non-verbal substantives with **p** initial. **pitan** is an example. In this word the final **n** can be omitted. **p** is probably adjectival. If it be taken away, we have the stem **ita** or **eta**, which is found in *yetam*—a person; *yetanimi*—mankind (Kw., *yermama*); *yeruman*, and *yeluman*—male. (See Mr. Macdonald's "Oceania," pp. 124–5.) It is not certain that non-verbals begin with **r**. All examples that I have of initial **s** are verbals. The only certain case of **t** is *tafaga*—conduct. In form it looks like a verb. In **v** and **w** there are none certain. **y** is a very common initial in the names of places, persons, and things, but it is a movable particle, and cannot therefore be regarded as a part of the noun.

- (c) As in the case of verbal substantives, nouns (compounds, of course) are formed by prefixing the syllable **num**, as, numanigum—fire-place; numanahu—gutter of a house.

The foregoing notes reveal the fact that a very large number of words can be used as verbs or substantives. A study of the endings of nouns would tell us a great deal. This I have not been able to do.

5. The REDUPLICATION of the substantive is not uncommon. Sometimes the whole word, sometimes one syllable. The effect is to belittle, magnify, or multiply the thing named. Names of insects are often cases of reduplication, as muliekimulieki—a kind of lizard. Sometimes it makes a plural, as netin—his child, nianetin—his children.

6. THE PLURALS are marked in three ways:—

- (a) By reduplication. Thus: sua'kaku—a male child, sua'alkala—male children.
- (b) By suffixing a terminating **min**. Thus: kuri—a dog, kurimin—dogs.
- (c) By a prefix **n**. Thus: yetamimi—a man, a person; netamimi — men, persons, people. yeramis—ghost; naramis (e is changed to a)—ghosts. yeruman — male; numan (short u instead of e and r lost)—males; petan—woman; nepetan, nepetanmin, and petanmin—women.

7. Substantives have no GENDER. That is always indicated by the use of the words **yeruman**—male and **pitan**—female.

8. Nouns have a CONSTRUCT CASE. Thus: **neti Lamai**—the child of Lamai; **yetam Ipare**—a person of Tanna; **nauugwut imak**—the people of my native place.

In Kw. dialect the Construct case of a noun is generally marked by **i** suffixed to the first noun, but not always.

In W. dialect it is so to some extent, as **nauveti nuh**—the stone (sacred) of yam (that is for producing yam); **nel'ki tami**—the foot of a person.

VI.—THE ADJECTIVE.

1. True adjectives are few. These may be divided into two classes :—

(a) Those that cannot be verbalised. Such as **mita**—mature; **nien mita**—cocoanuts that are matured but not dry; **matu**—dry, **nien matu**—cocoanuts that are dry; **matig**—soft, as **nipin matig**—bananas that are soft; **marug**—mellow, as **nipin marug**—bananas that are mellow. The two last have adjectival **g** ending.

erafwini—all, should be capable of use as verb, yet it is not used in any other form than this, no matter though the noun it qualifies be singular or plural.

Another word, usually an adverb, is used as an adjective after the manner of the last word, agen—very; but manug agen—a real fowl, that is, a specially good fowl.

purhien—true, is an adjective that is never used as a verb, but can be converted into a noun: nupurhien—truth.

The word rarupunumun—wild, is a word used in W. in no other form. It has the Kw. verbal preformative **r**, and is taken over complete by this dialect, and used as a pure adjective.

(b) The second class of adjectives are words that may be used as verbs. Such are words expressing colour: ervarev—red, aben—black; words expressing size, greatness, quantity, straightness, crookedness: as, asoli — great, akaku — small, a'rua'ru—straight, ekau — crooked, ekauekau—very crooked, amasan—good.

Asoli and amasan are not verbalised in W. dialect, but they are in Kw.

The others prefix the 3rd singular verbal particle **t**, as takaku, ta'rua'ru. In this respect, asim—sacred, is an exception; it never takes the **t**, which would make dasim—much. But it can take the 1st singular verbal particle; thus: yakasim—I am sacred. asim—sacred, is from

avsim. In W. dialect, yakavsim is a sacred place ; dasim (never used without 3rd singular verbal particle) must be from a different root.

There are other words that, like dasim, one would expect to find in a pure adjectival form, which are always verbal in form. These are : teabut—large, tauver—good, tera—bad. These words are not used in the plural.

Tera has a shortened form (**ra**), which can be supplied to a verb, as yakagahadira—I am speaking nonsense.

There are some adjectival words used in the plural, but these are verbal in form : such is kofuk—many.

2. The comparison of adjectives. These hardly admit of classification. It will give most information if I just give examples : tauver—good ; tauvera—good only ; tauveribus—good by itself ; tauveragen—good very ; tusauverien—not good ; tauver-akaku—good a little ; tusauveribukien—good not much ; tauveramatig umei—good, gentle only. tera—bad ; terabuk—bad great ; teabut—large ; teabutagen—very large. iw'aker—near ; iw'akeragen—very near. isau—far away ; isauagen—very far away ; isau-iwa'ker—moderately far away (lit., far away close).

VII.—THE VERB.

1. To master the verb of the Tannese language is to master the language itself. I claim to have done neither, but shall endeavour to set forth here what I know of the verb in this dialect. And in doing so, I wish to express my indebtedness to Mr. and Mrs. Watt for the aid they have given me in acquiring a knowledge of the Tannese language, especially that of the verb.

A very great number of the words in this dialect can be used as verbs. But there are some that are no longer verbs. This dialect seems to have lost the power of making verbs, either with its own materials or foreign words. It would be thoroughly in harmony with the principles of the language to say to a native, "ik nukawash rahak kot"—"do thou wash my coat." (There is no word in this dialect for *washing* clothes.) But no native would ever say that. The difficulty is got over by the use of an auxiliary verb, a thing new to the Tannese language. Hence a native says, "ik nukol wash rakak kot"—"do thou *make* wash my coat." So also, dol lus-him lan—he makes lose him (pigeon English) it; and, dol trai-him lan—he makes try him it.

This brings us to the simplest form of the verb. Whatever the root, every verb begins with a vowel. To take away this vowel is to leave the word without meaning. This vowel may change from one to another on account of the influence of adjacent

vowels or consonants, but it cannot be dispensed with, and the meaning remains in the word.

This simplest form of the verb is used very generally in the 2nd singular imperative. And unless this vowel, or any others, are influenced as above, this form of the word, which I call the *stem*, remains unchanged throughout the so-called conjugations of the verb.

The term "conjugation" is not applicable to the Tannese verb in the same sense as it must have in Greek or Latin. For this I reserve the term used in Hebrew, *species*. But the initial vowel of verbs suggests a classification of verbs on this principle, which I adopt. We find: ani—speak, elaho—set down, it—lead, os—take, un—eat. Each of these I call a conjugation: A conjugation, E conjugation, and so on.

Deferring the question of species, I shall deal now with what I call the PRONOMINAL VERBAL PREFORMATIVES. These are:—

| | | | |
|----------------|---------------|--------------|--------|
| 1st singular | yak | Kw. dia. yak | I |
| 2nd „ | nuk | „ ik, tik | thou |
| 3rd „ | t | „ r | he |
| impersonal | k | „ k | one |
| 1st plural in. | kot | „ sa | we |
| 1st „ ex. | yakot | „ yah | we |
| 2nd „ | nukot | „ hi | you |
| 3rd „ | kot | „ h | they |
| 1st dual in. | kw, ku, ki | „ krau | we two |
| 1st „ ex. | yakwa,-ku,-ki | „ yarau | we two |

| | | | | |
|---------------|---------------|---|-------|------------|
| 2nd dual | nukwa,-ku,-ki | „ | irau | you two |
| 3rd „ | kw | „ | krau | they two |
| 1st trial in. | ki'l | „ | sar | we three |
| 1st „ ex. | yuki'l | „ | yahar | we three |
| 2nd „ | nuki'l | „ | hiar | you three |
| 3rd „ | ki'l | „ | har | they three |

The points to observe are that these preformatives, whatever their origin, are (1) not substitutes for the personal pronoun. The pronoun may be omitted, but these never, except in the cases mentioned below. (2) They appear to have no influence on tense, mood, or voice. These influences are effected by other particles. (3) Though not always omitted, they may be in the imperative subjoined clause, and in the negative form of the verb. (4) They ought to be written, in my opinion, attached to the verb. They are regarded by the natives, I think, as part of the word. In some cases, nothing else can be done with them.

3. We have now to consider the particles that are used to give *emphasis* to the verb. They are the substitutes for tense, mood, and voice in other languages. They combine with the pronominal prefixes given above, so much so as to be difficult of recognition. I cannot profess to classify or explain these particles. Some of them are clearly *temporal*, some are *modal*, some appear to be both. They may be placed in front of the above pronominal prefixes, or after them, or in them. They are : o (Kw. t, ti tî), am, aman, upan (Kw. pu in yapuk, tapuk), amat (Kw.

amam), in (also im in Kw.), unwa (probably compound, Kw. inwa), and up (Kw. ip.)

In Kw. there are several compound particles which vary the emphasis. Thus, inam, amam, iwunwa, from uv, in, and wa. The meanings will be got best from the paradigms of the verb. In the paradigms, the emphasising particles are indicated by different type.

4. The forms thus given to the verb I have called *Species*. The Imperative is given first, as showing the simplest form of the verb. A hyphen separates the preformative and the word itself. All the forms may not occur in the word given, but these are given here to show what they would be if they did occur.

The 3rd person is given first, as being simple. Trial and dual, when regular, are omitted for brevity.

A CONJUGATION.

FIRST SPECIES.

IMPERATIVE—

| | | |
|--------------|-------------------|-------------------|
| 2nd singular | ani, ani-to, nuk- | say or speak thou |
| | ani | |
| 1st ,, | apa' yak-ani-to, | let me say |
| | apa' yak-ani | |
| 3rd plural | apa' kot-ani-to | let them say |
| 2nd ,, | onukot-ani-to | say ye |
| 1st ,, | apa' kot-ani-to | let us say |
| 2nd dual | onuku-ani-to | ye two say |
| 1st ,, | apa' kw-ani-to | let us two say |

| | | |
|-----------|------------------|------------------|
| 2nd trial | onuki'l-ani-to | ye three say |
| 1st „ | apa' ki'l-ani-to | let us three say |

PRETERITE OR PRESENT TENSE—

| | | |
|--------------|------------------------|---------------------|
| 3rd singular | t-ani | he says or said |
| 2nd „ | nuk-ani | thou sayest, &c. |
| 1st „ | yak-ani | I say, &c. |
| Impersonal | k-ani | any one says, &c. |
| 3rd plural | kot-ani | they say, &c. |
| 2nd „ | nukot-ani | ye all say, &c. |
| 1st „ in. | kot-ani | we all say, &c. |
| 1st „ ex. | yukot-ani | we say, &c. |
| 3rd dual | kw-, or ku-ani | they two say, &c. |
| 2nd „ | nukw-, or nuku- ani | ye two say, &c. |
| 1st „ in. | kw-, or ku-ani | we two say, &c. |
| 1st „ ex. | yukw-, or yuku- ani | we two say, &c. |
| 3rd trial | ki'l-ani | they three say, &c. |
| 2nd „ | nuki'l-ani | ye three say, &c. |
| 1st „ in. | ki'l-ani | we three say, &c. |
| 1st „ ex. | yuki'l-ani | we three say, &c. |

FUTURE (INDEFINITE). (The Kw. dialect has in this an Imperative.)

| | | |
|--------------|------------|-------------------------|
| 3rd singular | ot-ani | he will say at any time |
| 2nd „ | nukot-ani | thou wilt say „ |
| 1st „ | yakut-ani | I will say „ |
| 3rd plural | okot-ani | they will say „ |
| 2nd „ | onukot-ani | ye will say „ |
| 1st „ in. | okot-ani | we will say „ |
| 1st „ ex. | oyukot-ani | we will say „ |

Dual and Trial are same as plural with the numeral particle, as in the preterite.

SECOND SPECIES.—UPAN.

IMPERATIVE wanting.

PRETERITE, or PRESENT (?), or FUTURE (Kw. future tapuk-ini) Tense and Mood.

| | | |
|--------------|----------------|------------------|
| 3rd singular | tAPAN-ani | he has just said |
| 2nd „ | nukAPAN-ani | thou „ |
| 1st „ | yakAPAN-ani | I „ |
| impersonal | kAPAN-ani | anyone „ |
| 3rd plural | kUPANot-ani | they „ |
| 2nd „ | nukUPANot-ani | ye „ |
| 1st „ in. | kUPANot-ani | we all „ |
| 1st „ ex. | yukUPANot-ani | we all „ |
| 3rd dual | kAPANw-ani | they two „ |
| 2nd „ | nukAPANw-ani | ye two „ |
| 1st „ in. | kAPANw-ani | we two „ |
| 1st „ ex. | y(uk)APANw-ani | we two „ |
| 3rd trial | lokAPAN'l-ani | they three „ |
| 2nd „ | nukAPAN'l-ani | ye three „ |
| 1st „ in. | kOPAN'l-ani | we three „ |
| 1st „ ex. | yukOPAN'l-ani | we three „ |

Note.—Sometimes the future particle **o** is prefixed to 3rd singular, as otapanani, all the persons of the plural, of the dual, and of the trial, except the 3rd person. This (the above) form of the verb is used to express the subjunctive. In the Kw. dialect, the subjunctive particle **ip** (on closer examination, I find that **upan** or **upan** is a compound of **up** and **an**) can be used with any species; even its own compound **yapuk**, giving a subjunctive sense to the verb.

THIRD SPECIES.—AM.

PRETERITE or PRESENT with Past Sense. The only tense.

| | | |
|--------------|-------------|-------------|
| 3rd singular | tAM-ani | he said |
| 2nd „ | nukAM-ani | thou saidst |
| 1st „ | yakAM-ani | I said |
| impersonal | kAM-ani | anyone said |
| 3rd plural | kUMot-ani | they „ |
| 2nd „ | nukUMot-ani | ye „ |
| 1st „ in. | kUMot-ani | we „ |
| 1st „ ex. | yukUMot-ani | we „ |

Dual and trial as First Species.

FOURTH SPECIES.—AMAN.

FUTURE (certain, but far off).

| | | |
|--------------|-----------------|---------------------------------|
| 3rd singular | tAMAN-ani | he intends to say by and-bye |
| 2nd „ | nukAMAN-ani | thou, &c. |
| 1st „ | yakAMAN-ani | I, &c. |
| impersonal | nukAMAN-ani | anyone, &c. |
| 3rd plural | kUMANot-ani | they, &c. |
| 2nd „ | nukUMANot-ani | ye, &c. |
| 1st „ in. | yak kUMANot-ani | we all, &c. |
| 1st „ ex. | yukUMANot-ani | we, &c. |

Dual and trial as First Species.

FIFTH SPECIES—AMAT.

ETERNAL TENSE (always have done so and do now)—

| | | |
|--------------|-------------------------|----------------|
| 3rd singular | tAT-ani, or tat- ani | he always says |
| 2nd „ | nukAT-ani | thou, &c. |
| 1st „ | yakAMAT-ani | I, &c. |
| Impersonal | kAMAT (?), kAT- ani | any one, &c. |
| 3rd plural | KAUT-ani | they, &c. |
| 2nd „ | nukAUT-ani | ye, &c. |
| 1st „ in. | KAUT-ani | we all, &c. |
| 1st „ ex. | yukAUT-ani | we, &c. |

Dual and Trial by prefixing the dual and trial preformatives to the above singular, as, kwAT-ani, ki'lAT-ani.

SIXTH SPECIES—IN.

PERFECT TENSE—

| | | |
|--------------|-----------|--------------|
| 3rd singular | ticIN-ani | he has said |
| 2nd „ | nukIN-ani | thou, &c. |
| 1st „ | yakIN-ani | I, &c. |
| Impersonal | kIN-ani | any one, &c. |

| | | |
|------------|----------------------------|-----------------|
| 3rd plural | kinot-ani | they, &c. |
| 2nd „ | nukinot-ani | ye, &c. |
| 1st „ in. | kinot-ani | we all, &c. |
| 1st „ ex. | yukinot-ani | we, &c. |
| 3rd dual | kinw-ani, &c. | they two, &c. |
| 3rd trial | kin ^l -ani, &c. | they three, &c. |

SEVENTH SPECIES—**UMWA.**

CITATORY VERB—

| | | |
|--------------|----------------|-------------------------------------|
| 3rd singular | tumwa(inotani) | he says that (he will say) [&c. |
| 2nd „ | nukumwa | dost thou say that, |
| 1st „ | yakumwa | I say that, &c. |
| Impersonal | kumwa | saying |
| 3rd plural | kotumwa | they say, &c. |
| 2nd „ | nukotumwa | ye say, &c. |
| 1st „ in. | kotumwa | we all say, &c. |
| 1st „ ex. | yukotumwa | we say, &c. |

Note.—These are the only forms in which this occurs. There is no perceptible trace of any verb in the above meaning speak or say, yet this is the meaning it really has. In the Kw. dialect, it takes various emphatical particles, so as to vary the emphasis. See TABLE OF SPECIES.

6. A TABLE SHOWING DIFFERENT SPECIES OF TANNA VERB.

| SPECIES. | EMPHASIS OF | WEASISI DIA. | KWAMERA DIA. | TRANSLATION. |
|----------|---|---|---|--|
| 1 | person or none | yak-ani | yak-ini | I say |
| 2 | futurity (uncertain) condition & futurity | yakut-ani yakAPAN-ani | tak-ini yAPUK-ini TAPUK-ini yakAM-ini | I will say at any time I have just said &c. I intend to say by-and-bye I say or said I will have said |
| 3 | past time | yakAM-ani | | I always say |
| 4 | future completion | yakAMAN-ani | yakAMAM-ini | I have said |
| 5 | eternal time | yakAMAT-ani | (yakIN-ini) | yakinini not used Kw. |
| 6 | completion | yakIN-ani | yakIM-uni | |
| | Note combination of particles. This forms a localism, but not generally in use here. | yakinAMAT-ani | yakinAM-ini | I was saying |
| 7 | citation | yakUMWA (yak ani) | yakWA (tak ini) {takWA (tak ini) yakINWA (tak ini) takINWA (tak ini) yakUVUNWA , yakUV-uni | I say that (I will say) I will say that, &c. I said that (I would say) I will say that (he is to say) I have said that (I will say) I have said |
| 8 | | These combinations are not in use, so far as I know, in the Weasisi dialect. not in use | | |
| UV | | | | |

VII.—GENERAL OBSERVATIONS AND PARTICLES.

(a) It is unnecessary to give paradigms of the **e**, **i**, **o**, and **u** conjugations. The only difference is the changes in the vowels of the preformative, and sometimes in the stem through the vowels of the stem. Thus, **yakuven**—I go, **ki-aven**—we two go, instead of **kwuven**.

(b) **THE IMPERATIVE**.—Usually the simple verb is used. Thus, **uva**—come; but also, **uva—to**. To us there seems no difference. But there is in the native mind. Sometimes the preformative is added. In the native mind there is a difference. The suffix **to** can be added. **upa'** is used with 1st and 3rd person. **upa' yakani** might be translated—stop, I will speak. Then there is **na**, as, **uvena**—go thou.

(c) **ADVERBAL SUFFIXES**.—These may be suffixed to any person of certain species of the verb. These are :—

(1) **rucis** (Kw., **raka**), meaning already. Suffixed species 1, 4, 6, and 8, as, **yakani rucis**—I said it already, &c.

(2) **a** (Kw., **ihi**), and **uma** (Kw., **a**), meaning while, only, just. Suffixed to species 1 and 3.

(d) There are three suffixes of direction for the verb. These are used after such verbs as **ani**—speak, **ol**—do for, **afa**—give. The suffix used depends on

the person that is the object of the verb's action. The suffixes are :—

(1) With the 1st person, **pa** is used, as, anipa speak to me ; olpa—do it to me : afa—give it to me. In this last case a contraction has taken place. The two last letters of the verb serve for the suffix as well as part of the verb. This is more apparent in 2nd and 3rd persons.

(2) With 2nd person, **pina** (Kw., pili) is used. yakanipina—I say to thee : yakolpina—I do to thee ; yakafina—I give to thee. (The **p** coalesces with the **f** of the verb ; the final **a** of the verb is lost or represented by the **a** of the suffix.)

(3) With the 3rd person, **pen** (Kw., pen) is used. Thus, anipen—speak to him ; olpen—do to him ; afen—give to him (p of the suffix and final **a** of the verb have disappeared.)

(e) The negative particles for the verb are **us** (Kw., apwk and pwk) and **ien**. Thus, tagatuan (Kw., rahatan)—he teaches ; tus-agatuan-ien (Kw., repuk-ahatan-u'ma)—he does not teach. The **us** is placed between the preformative (**t** Weasisi, **r** Kw.) and the stem, the **ien** after the stem, and in the Kw. dialect may be removed a considerable distance from the verb.

(f) The endings of verbs have not been fully studied ; but as far as I have gone in this direction, I would say that there are two kinds of endings. (1) Vowel endings.—Verbs with vowel endings indicate incompleted actions or conditions. Thus, *aharu* is to set a thing down, as a bucket with water, or a basket with things in it. *aharug* is to sit down, as a person would. There are, therefore, (2) consonantal endings, which mark completed action. Verbs are all active ; there is, I think, no passive. These active verbs might be classified as transitive and intransitive. But this hardly expresses what they are. I prefer complete and incomplete action or state. A verb may be both transitive and intransitive, as, *ol*—do. Such a verb may have its action continued by means of particles and prepositions. Some verbs govern a substantive direct ; others do so with a preposition. Such is the case with the complete action *ani*—speak, which, besides taking the directive particles of persons, has the preposition *o*. Thus, *anipen ola*—speak to, or tell them. The incomplete action *afa*—give takes **kum** before the object.

(g) There is a particle *i* used after the verb, which I take to be a preposition. But it may be *i* of the personal pronoun. Its position varies. Thus, *yaku'i* ?—shall I paint this ? *negau katauugwun puka'i*—a trough for feeding a pig with. *taupen*—he accompanies (goes with) him. *nimwa, kol kabili* ?—a house, going to make it with stones ? *yaku' nupaui* ?—shall I paint the studs with ? [tar understood]

(h) Questions are asked with a negative after a conjunction. *ik nukabuli laben wa kubwa? kubwa*—did you sleep in the night or not? No; meaning she did sleep. There are verbs that have a privative meaning. Thus, to remember is *nicin tata'ti*—his heart opens. But *talū*—he forgets; *tusaluien*—he does not forget, that is, he remembers. And *ta'run*—he knows; *taruru*—does not know; *tusanuuien*—he does not not know, that is, he knows.

(i) The only thing approaching a causative is *au* prefixed to one or two verbs. *atul* is “to stand”: *au'matul* is “to set up,” make a stick stand up.

(j) Most verbs can be reduplicated to indicate continuance, intensification, or repetition of the action.

(k) There are a number of compound verbs, such as, *atuaros*—go till you come to.

VIII.—ADVERBS.

I give here all words used in an adverbial sense, except adverbial adjectives so used. The adverbial idea is often so expressed. *Atau*—hear, *tauver*—well (but literal “it is good”). Some of the words given are properly adverbs, but can be verbalised. *Bahau*—down westward, a direction; but *tatahau*—he goes down westward. I am not able to classify the adverbs given with satisfaction, but I give them as they answer to the ideas expressed by the English words where? when? how? It seems to me that the

radical idea in the native mind is that of place only—here and there. Even the conception of time is this: now—here, then (past and future)—there. The notion of manner is later in origin, and is expressed generally by compounds, probably indicative of place. Some words answer to more than one question, where? when? A figure after the word shows to which other class it can belong. The order is alphabetical.

1. Adverbs answering to *where*?—

aha—there, whose is that?

aho—down, in combination with verbs; elaho—
lay it down

akaha—that a little further away

bahau—the direction facing the palm of a man's
right hand as the person faces the sea; that
is, his left hand side

bakol (3)—everywhere, used only in verbal form

bale—truly; sort of an exclamation

ba'ruven—where?

batigum—down outside

besi—the opposite of bahau, therefore on a man's
right hand as he faces the sea

bula—that's it (affirmative and approving answer)

busin (3)—alone, by himself, only

dica—does not exist (used as a verb)

ihia—where? (In a native's mind there is a
difference between this and ba'ruven)

ika—here (the opposite of iken)

iken—there

ilis—above

i'lua—outside

imwa—inside (a noun meaning house)

- isau — far away
 isupe — down from (used as a verb)
 iw'aker — close
 kokan (3) — behind the back ; with verb tevi-
 kokan — drag behind the back
 le'tani — earthwards (nitani — ground)
 na — there ; suffixed to the imperative of uve — go
 uvena — go there
 nalugen — between (a noun)
 nowan — its within (a noun), as nowan nibai —
 within the wall, that is, in the space enclosed
 by the wall
 pa — towards me (used after the verb)
 pa' — down in front of a person, seawards. The
 starting point of the other three directions :
 bahau, besi, pari. It is the direction in front
 of a person's hand spread just in front of
 him, with palm downwards, with the fingers
 slightly elevated. (Can be verbalised)
 pari — upwards, inland, opposite the back of the
 hand, raised over the shoulder, as a person
 faces the sea. Ipari, name of Tanna here
 pen — there to him (suffixed to verbs)
 pina — there to thee (suffixed to verbs)
 to (suffixed to imperative of verbs) ; uvato — come
 to me
 telau — surrounded (it is a verb)
 upaha — it is there (used as a verb)

2. Adverbs answering to *when* ?—

- auupun — first, in front, before (a verb)
 mun (3) — again, also
 na'gen ? — when ?

ne'niyiv—yesterday
 nia—the day before yesterday
 nuva'—long ago (past)
 nupwiu'mini—presently, now (?)
 olauug—to-morrow (*see* rauwe)
 onia—day after to-morrow
 onuva—long ago in the future
 oyakisil—at the third day to come
 pufupum—by-and-bye
 ruces (3)--already (suffixed to verbs)
 rauwe—to-day (*see* table below, and note)
 rauweu—this very day, now, this minute
 yakisil, yakuvert—at the third, fourth day (past),
 and so on

Note.—It will be well to point out how the days are expressed. For this a table is given. The days are counted as past and to come. In doing this, the present day is left out, and going back, yesterday (or rather last night) is named as the little finger of one hand is turned down in towards the palm; the day before that as the next finger is turned down; and when the third finger is turned down, the day is called ya-kisil—at the three [day understood]; and so on, till the five fingers are all closed. So with the days to come, the future particle **o** (used with the verb) is prefixed to indicate that they are future. **olauug** is no exception; for **l** takes the place of **r** in rauwe—to-day, and **ug** for **we** is according to rule. We have, therefore, this table:—

| PAST. | | | FUTURE. | | |
|--------------------------|-----------|-------------------|---------------|---------------|--|
| to-day (not counted) ... | rauwe | (not counted) ... | to-day | | |
| yesterday ... | ne'niyiv | 1 | olauug | ... to-morrow | |
| day before ... | niya | 2 | oniya | ... next day | |
| at third ... | yakisil * | 3 | oyakisil | ... at third | |
| at fourth ... | yakuvert | 4 | oyakuvert | ... at fourth | |
| at fifth ... | yakarilum | 5 | oyakarilum... | at fifth | |

Note.—* niyan—day ; ti-yan (verb)—it days, that is, becomes day.

3. Adverbs answering to *how*?—

agen—very (suffixed to other words, almost to any part of speech)

a'—what, how, why (prefixed to the stem of the verb)

a'rol—what, how, why ; from a' and ol (to make)

aliwuk—quickly, hurry up (also a verb)

bakol (1)—see there

bodi—the whole

busin (1)—alone. *See* 1

ei?—who did it? who? what is it?

kubwa (1)—no, no one, nothing, nowhere, opposite of o'o—yes

kokan (1)—(see there)

kumwa—thus (always following dol—he makes),
dolkumwa

kuva—how many?

matig—gently

mau—(number of) times, mau kisil—three times

min, mini—(suffixed to substantives, indicating many)

mun (2)—again and again, often

o'o—yes (just a breathing with partly open mouth)

ruces (2) (suffixed to verbs)—(take) out of

purhien—truly (can be made into a noun)

ra—very (suffixed to verbs and adjectives), as tauvera

telau—surrounded (1). (It is a verb)

uma—alone, it only

umei—any how

wewahei—quickly

IX.—PREPOSITIONS.

The prepositions are few; but some other words are called to the aid of real prepositions.

1. Prepositions of place are :—**ya, ye, yak, yen, en, i**; meaning—at, in, on, from, with. These all govern nouns and pronouns. They are all found as the first syllable of names of places. They have nothing to do with verbs.

2. Prepositions of instrument:—Besides meaning at, &c., **i** means with. It is probably the **i** referred to under the verb. Kol kabil—make with stone. It is always the last of the sentence.

3. Prepositions used to complete the action of the verb. These are:—**o, kum, pa, pen, pina**. **o** is probably the future particle, and means to or for. Anipen olate—speak to them; that is, tell them,

Tamol ota—he did it for us. If the verb governs the object, the preposition is omitted. **kum** is used after certain verbs. Thus, amus pa kum iau—tell to me: afen kum in—give to him. This preposition always has reference to a person, never to a place. **pa, pen, pina** are the suffixes appended to the verb, and may be considered to have something of the preposition about them. But they have no governing power, as may be seen above, where one is suffixed to the verb and a preposition has still to be used.

4. Prepositions that are other parts of speech. The nearest to a real preposition is **isupe** (given as an adverb)—down from, but it always has a verbal form. **lau** is a very common prefix to names of places (explained by Dr. Codrington as being derived from a word meaning the sea.) Here it has the force of at, on, or in. **batigum** has been given as an adverb. At times it probably has a prepositional use; then it means below, underneath. **mumwa**, the verb of citation has sometimes the meaning of, on account of.

X.—CONJUNCTIONS.

These are few :—**mini, ma, m, matau, wa, nokol.**

mini—and, connects substantives. It is sometimes used after the name of a person, and then means that person and those with him.

ma—for, is used independently, and only in one construction. If a native brings something to sell,

you ask what he wants for his stuff. His answer is, *ma tobako*—for tobacco, or whatever he wishes.

m—and, connects verbs; thus, *nukuvena metanipen ohni*—go thou and tell him. It really connects sentence clauses.

matau—but, is the conjunction **m**—and, and the verb *atau*—hear.

wa—or, contrasts, and is used in asking questions.

nukol—if, lest, is the verb *ol*—to do, with a preformative.

XI.—INTERJECTIONS.

The nicety and force of exclamations depend on the tone of voice and the facial contortions. Hence the same exclamation can be given a variety of meanings in this way. A native can say a great deal without uttering a sound. By closing the lips and pushing them out, he can say “no” with disgust. By lifting the eyes and brows he can assent without indicating his feelings. There are chuckles and nods instead of words. When we come to sounds, we find expletives in varying degrees of development, from a mere breathing to a whole sentence. These are :—

e’!—a sound made to attract a persons notice. It is not a vocative, though nearly one.

wo-o-o!—surprise. Whether to be pleased or not, one is not sure,

ei?—the person evades saying whether he knows or not. The amount of evasion depends on the tone of voice.

us!—clear out! Said to a fowl

awe!—alas! The amount of grief depends on the tone

ipo!—disapproving surprise. Our “God bless me!” or click with the tip of the tongue.

atau!—look out! (literal, hear!)

ita!—come along! (exhortation)

ihia?—where?

aliwuk!—hurry up there! (a verb)

in!—what’s he doing!

kositen!—well, well! Pleasure or disgust according to the tone. Lit., “taking his mother”

yuma!—my mother

kosisua!—wonderful! Praise

awe tata, Nalabini!—alas my father, Nalabini!

kabi keikei!—O! my darling! (spoken to a child)

In a hand-to-hand fight, a person will name his chief or an ancestor as he deals the blow, but so as to be heard after the blow. Oaths of cursing are generally obscene and impure, figures drawn from the habits of animals.

NARRATIVE IN KWAMERA DIALECT.

THE STORY OF UUNGANEIVEIVA.

Uunganeiveiva rabrane’ma reven merahi miponi masiken muraha minwa tiraru. Rarupi miponi ya nupugi karer murkurau ya nikaren mupa sikisi raka

teken maru muvahi sabba riti mabran ivi mavisi
 kwanmari meven minwa, tirerahi miponi. (In) rinwa,
 "Mipuk, pa yakerahi ik." Maregi miponi rinwa,
 "Ik yermepa, kaha riwun." Maregi rupuni rinwa,
 "Yakini kumkamasan, maregi ik inwa, kumkeraha."
 Reven mavahimi tekenabrane'ma muvihi merahi.

In a ro ya'mini, same'ma mame'ma anan. Ripinupa
 rupuni rerahi sipinamara mipinamauia mepuke'ma
 anan u'ma.

Munganeiveiva having-become-an-old-woman (lit.,
 old-womans, a verb) goes and-takes-in-her-arms her-
 grand-child and-walks-with-the-aid-of-a-stick and-
 goes-down-seawards in-order that (she) shall-bathe.
 (She—no pronoun used as a nominative) sets-down
 her-grandchild in a-cavity-of a-white-coral-rock and-
 sheds her-hide and-bathes and-goes-takes a different
 one and-becomes-a-woman young (lit., young-woman)
 and-girds-on a-kwanmari (a girl's skirt) and-goes
 in-order-that (she) shall-take-in-her-arms her-grand-
 child. (She) says-that, "My-grandchild, let me-take-
 up-in-arms thee." But her-grand-child says that,
 "Thou (art) a-different person, my-grand-mother
 is-not-here." But her-grand-mother (different from
 the above) says-that, "I-speak good" (a noun), "but
 thou sayest-that, evil." (She) goes and-takes-again
 the-old-woman-hide and-goes-her-wards (2nd person
 directive where now the 3rd, pen, is used) and-takes-
 (her)-in-her-arms,

MORAL

It only is-made like-this (that) we-always-die and-always-die very (anan). If-(she)-had-not-hindered her-grand-mother to-take-(lit., takes)-(her)-in-her-arms we-would-have-remained (that is, lived) and-always-have-been-casting-our-(?your)-skin and-would-have-died very not.

Note the position of **anan** between the verb and its negative. Note also all present tenses are used in the narrative of a thing long past, but past tenses are used in a thing that is both present and future. The native mind transposes itself at will to make a past act present and a future act past.

GRAMMAR

OF THE

LANGUAGE OF FUTUNA.

By DR. WM. GUNN.

FUTUNA is the most easterly islet of the New Hebrides group, and has a population of about 500.

ALPHABET.

VOWELS.—a, e, i, o, u, as in Latin.

au, as ou in sound ; y, as ia, or ea.

CONSONANTS.—g (ng), j (sh); the other consonants as in the other New Hebrides languages' viz. :—b, p, f, v, h, k, r, l, m, n, s, t. h has sometimes the sound of Greek χ, or of ch in loch, and it is sometimes interchanged with g (see below, conjugation of verb.)

THE ARTICLE.

Singular **ta**, plural **a** (or sometimes even **a** cut off)
—a, an, or the, as :—

tatagata—a, or the man

atagata, or tagata—men

te, definite article, is used before adjectives, as :—

tesore—the great one

tesisi—the little one

tetotonu—the straight one

tasi—one, is sometimes used thus :—

tasi atagata—a man, a certain man

PRONOUNS.

1. THE PERSONAL PRONOUNS—

| | | |
|----------------|----------------|------------|
| 1st singular | avau | I |
| 2nd „ | akoi | thou |
| 3rd „ | eiy (eia) | he |
| 1st plural in. | akity (akitea) | we |
| 1st „ ex. | akimy (akimea) | we |
| 2nd „ | akaua | you |
| 3rd „ | akiry (akiria) | they |
| 1st dual in. | akitaua | we two |
| 1st „ ex. | akimaua | we two |
| 2nd „ | akorua | you two |
| 3rd „ | akiraua | they two |
| 1st trial in. | akitatau | we three |
| 1st „ ex. | akimatau | we three |
| 2nd „ | akautau | you three |
| 3rd „ | akiratau | they three |

2. THE POSSESSIVE PRONOUNS—

| | | |
|----------------|--------|----------------|
| 1st singular | tioku | my |
| 2nd „ | tiau | thy |
| 3rd „ | tiona | his, hers, its |
| 1st plural in. | otea | our |
| 1st „ ex. | omea | our |
| 2nd „ | aua | your |
| 3rd „ | orea | their |
| 1st dual in. | otaua | of us two |
| 1st „ ex. | maua | of us two |
| 2nd „ | orua | of you two |
| 3rd „ | oraua | of them two |
| 1st trial in. | otatau | of us three |
| 1st „ ex. | omatau | of us three |
| 2nd „ | oratau | of you three |
| 3rd „ | oratau | of them three |

Before certain nouns, as below, the forms tiaku, tiana, &c., are used in all the numbers where **a** is used instead of **o**, as—

tioku, tiaku ; tiona, tiana ; otaua, ataua, &c.

tioku, tiau, tiona, are used before singular nouns ;
ioku, iau, iona, are used before plural nouns.

tiona, otaua, &c., are used—

- (1) when denoting possession of clothes, native or otherwise, and ornaments, as—

tiona pakauny—his trousers, &c.

tiona pukuny—his ear “stick”

tiona gaipu—his armlet

- (2) denoting possession of lands, houses, premises, and component parts of houses, except plantations, as—

tiona fenua—his land
 tiona umri—his premises
 tiona arany—his sticks
 tiona aragafare—his sticks for building houses
 tiona vehtoka, feipa—his door, gate, &c.

But **tiana** is used when referring to receptacles for goods, and the goods themselves, as—

tiana boks (sometimes tiona boks)—his box
 iana autu—his goods
 iana anea—his goods or possessions
 tiana majira—his knife
 tiana kato—his bag
 tiana tabaka, &c.—his tobacco, &c.
 tiana vere—his plantation

- (3) denoting possession of canoe and its component parts, as—

tiona boruku, vaka—his canoe, large canoe
 tiona foi—his paddle
 tiona tahta—his baler
 tiona tahta ririake—his small baler
 tiona ama—his outrigger
 tiona akiato—his sticks joining outrigger to canoe, &c.

But **tiana**, **iana**, for the furnishings or fishing material, as—

tiana auka—his fish-line
 iana anifonia—his fish-hooks

- (4) denoting possession of all fruit trees, and the seed of the fruit and flowers, as—

tiona aniu—his cocoa-nut tree
 tiona akuru—his bread-fruit tree
 tiona kava—his kava (the plant)
 tiana kava—his kava (the liquid)

But **tiana, iana**, for the fruit of them, as—

yna anim—his cocoa-nuts
 yna akuru—his bread-fruits

- (5) **tiona**, &c., are used with general name for relatives, as grandfather, father, brother, &c., as—

tiona tupuna—his grandfather or grandmother
 tiona tamana—his father
 tiona soa—his brother (or her sister)

But **tiana fine**—his wife (*see* below); **tiana tama**—*her* child.

- (6) with words denoting habits, thoughts, conditions of the mind, and seat of affections, as—

tiona penagany—his custom
 tiona amanatuga—his thought
 tiona kali—his anger
 tiona roto, nohkano—his heart, soul
 tiona finagaro—his mind, or opinion

But **penagany** and **amanatuga** have also **tiana**, mute also both, **tiona mute** (and **iana**)—his greed.

- (7) with words expressive of time, important events, as—

tiona napugi—his day

tiona mari—his life

tiona mate—his death (or sickness)

But in addition to above, tiana, iana—

- (a) for portable goods, valuables, playthings (*see* Rule 2), and battle arms, except tatoki, which has tiona, as—

tiona toki—his axe

tiana pi—his pipe

tiana buk—his book

tiana foiraka - his club

tiana ragutu sukale—his scissors

tiana agajianea—his vessel of any kind, &c.

- (b) all food, whether from sea or land, cooking materials—

iana eika—his fish

tiana aufa—his yam

tiana arei - his sweet potatoes

tiana ati—his fire

tiana afie—his firewood

tiana amu—his cooking-place

tiana butoi—his cooking

Note also, not included in above rules—

- (1) tiana fiji—his servant
 tiana fakeirva—his teaching
 tiana tufa—his gift
 tiana asitu—his help

but the above may have either tiona or tiana—

- (2) tiona pito—his share
 tiona vaga—his law
 tiona atua—his god
 iana visau—his words
 tiana taumafa—his offering to the gods
 tiana tagata—his servant or wife

Under the exception of Rule 7 may also be mentioned live stock (including one's wife), as they are the objects of special care, as:—

- tiana fine—his wife
 tiana pakasi—his pig
 tiana kuli—his dog
 tiana amoa—his fowl

N.B.—tiana fini—his wife ; tiona fine—his daughter.

Besides the form tioku, there is also used—

- teku** tama—my child (male or female)
 for tiona (only in this case, so far as I know)
tehtama—her child (male or female)

Also the following forms when referring to relatives:—

- totama—thy child
 tentama or tentama—(his) or her child (male or female)

Sometimes the pronoun follows the noun, sometimes precedes it, as—

- tiaku amoa or tamoa aku—my fowl
 tia amoa or tamoa au—thy fowl
 tyna amoa or tamoa tiana—his fowl

also in the plural prefix **i**, when the pronoun precedes the noun; drop it when the pronoun follows the noun, as—

iotea roto, or aroto otea, or arototea—our hearts
 iomea roto, or aroto omea, or arotomea— „
 iaua roto, or aroto aua, or arotaua—your hearts
 iorea roto, or aroto orea, or arotorea—their hearts

| | | |
|--------------|---|--------------|
| 1st singular | tioku | my |
| 2nd „ | tiau | thy |
| 3rd „ | tiona | his |
| 1st plural | oku | our |
| 2nd „ | iau | your |
| 3rd „ | iona | their |
| 1st dual | ruoku | of us two |
| 2nd „ | ruau | of you two |
| 3rd „ | ruona | of them two |
| 1st trial | takoku (for taka of us three oku) | |
| 2nd „ | taka au | of you three |
| 3rd „ | takano (for taka of them three ano, or taka iona) | |

Other numbers formed in the same way by prefixing—

ru, for dual ; taka, for trial

For parts of the body, it is more correct to say—

- (1) *tuku* ; as *tuku uru*, *tuku rima*—my head, my hand
- (2) *to* ; *to* (usually *tiau*) *auru*, *torima*—thy head, thy hand
- (3) *tano* ; *tano uru*, *tanorima*—his head, his hand

The same for relatives ; and also used when referring to the parts of trees, plants, shells, and parts of animals, &c., as—

- tano-koga*—its root
- tano-fua*—its fruit
- tano-fare*—its house (or shell)
- tano-vae*—its foot, &c.

There are two different kinds of possessive pronouns, which may be given thus :—

- (1) That which intrinsically belongs to one, as
 (a) the different parts of the body, whether human beings or animals ; (b) the trunk, branches, leaves, fruit, &c., of trees ; (c) relatives, has the forms—

taku, *to*, *tano*, &c.

- (2) That which belongs accidentally to one, as houses, lands, goods, &c., has the forms—

tioku, *tiau*, *tiona*, &c. ; or, *tiaku*, *tiau*, *tiana*, &c.

But there are exceptions, for one may say: tiona tamana, or tamana contracted from tanomana; tano fare for tiona fare (referring to persons); tiona rima for tano rima; but the more common way (and, I think, more correct) is as given above.

3. THE DEMONSTRATIVE PRONOUNS—

| | | |
|--------------|---------|-------------|
| 1st singular | tenei | this |
| 2nd „ | tena | that (near) |
| 3rd „ | tera | „ (far) |
| 1st plural | enci | these |
| 2nd „ | ena | those |
| 3rd „ | era | |
| 1st dual | runei | these two |
| 2nd „ | runa | those two |
| 3rd „ | rura | |
| 1st trial | takanei | these three |
| 2nd „ | takana | those three |
| 3rd „ | takara | |

te, also used for this; also **nei**, **na**, and **ra**, but the latter are something like enclitics. **te** always singular, but **nei**, **na**, and **ra** sometimes used for the plural as well. Plurals also are—aganei, agana, agara.

4. THE INTERROGATIVE PRONOUNS—

singular, akai (akaima for dual, trial, and plural)—
who or whom?

niokai, niokaima—whose } used like tiona
niakai, niakaima— „ } and tiana
makai, makaima—→for whom? or, to whom?

taha? — what? or, what is it? also tefe (or tehe), rufe, takafe, efa?—which?

5. THE RELATIVE PRONOUNS.—None; but substituted by pronouns, or left out, thus—

atagatara (or atagata) akirea niroro—the men who went

afakau niroro nitukua—the people who went said (it)

6. THE INDEFINITE PRONOUNS—

tantasya—one only (the same)

eruana—few (or two only)

efiana—few (literally, how many only); or, a few only

efaru—some or many

enalupai, or analupai—many

analupai su—very many

„ kagi—very, very many

„ tapu— „ „ „

tamake, or tamake su—a very great many (but this is properly a noun

tasi tasi—one, the other

efaru efaru - some, others

akimi, akily, akaua, &c.

jiketasi, or jikitasea—each one

THE NOUN.

NUMBER—

| SINGULAR. | DUAL. | TRIAL. | PLURAL. |
|-----------------------|--------------|----------------|---------------|
| 1. tatagata (man) | ru tagata | taka tagata | a tagata |
| 2. tatama (child) | ru tama | taka tama | aga tama |
| 3. teriki (chief) | ru fatoriki | taka fatoriki | a fatoriki |
| 4. tamana (father) | ru vihtamana | taka vihtamana | (a) vihtamana |

1. Most common form.

2. Used for plurals of such words as sisters, brothers, children, &c. (not sons).

3. Exceptional.

4. For *tamana*, *janana* (mother); *tupuna* (grandfather, or grandmother, or ancestor); *tamupuna* (grandson, or granddaughter, or descendant); *pua*, or *bua* (grandmother or grandfather, used when the speaker refers to his own grandfather or grandmother).

GENDER.—The gender is denoted by the words : **tani**—man, male ; and **fini**—woman, female, as—

tamtane—male child, boy, young man

tama fine—female child, girl

CASE.—Case is denoted by position in the sentence, and by prepositions. See the prepositions below : **i**—by, &c. ; **ki**—to, &c. ; **ma**, **mo**—for, &c. ; **a**, **o**, **nia**, **nio**—of, &c.

The genitive is also denoted by the construct state, as—

rifi rima—palm oi hand

furu manu—feathers (hair of birds)

bogamata—eyeball (ball of eye)

THE VERBAL NOUN.—Some nouns are formed from verbs by the ending **ga**, as—

(no)*maki*—he is sick

makiga—sickness

Many nouns are formed by prefixing the article to the stem of the verb, as—

kokaina—to eat ; takaina—the eating
 kosakana—to give food ; tasakana—the giving
 food
 konofo—to stay ; tanofu—the staying
 takina tena—the eating of that

To denote the agent tagata—man, and to denote the instrument anea—thing, are used with the verb thus—

tatagata neiserea—writer ; literally, the man who wrote (it)
 tanea noserea iei—a pen ; literal, the thing for writing with (it) -
 tatagata neikauna—the sender ; literal, the man he sent him
 tatagata nikauna—the messenger ; literal, the man sent (passive voice)
 tavisau nikauna iei eiy—the message ; literal, the word sent with it him
 visaua maku savisauga—tell to (literal, for) me the news ; literal, a news, report, telling.

THE ADJECTIVE.

Almost all adjectives begin with the letter **e**, as, e-tata—near, e-rufie—good ; some with **i** as well, as, i-tata—near ; and some with **a** as well, as, analupai, or enalupai—many.

This **e** is prefixed to the root: either noun or verb may be formed as well, as—

ko-rufie—it is good
 te-rufie—the good (one)
 ta-rufie—goodness

e-rufie really means, he (is or was) good, thus, tata-gata rufie—a good man: but tatagata erufie (or erufie tatagata)--the man is good.

The COMPARATIVE and SUPERLATIVE are expressed as in the other islands, as—

erufie fakasisiana—good a little
 erufie fakasore—good much
 erufie sa - exceedingly good
 esore—great
 esore—very great
 esoresu—very very great
 esore tapu—very great
 esore su tapu - exceedingly great

sa and su are used thus after only a few words.

THE NUMERALS.

| | |
|-----------------------------------|----------------|
| 1—tasi | 6—ono |
| 2—rua | 7—fitu |
| 3—toru | 8—varu |
| 4—fa | 9—iva |
| 5—rima | 10—tamtagafuru |
| 11—tamtagafuru ma tuma tasi | |
| 12— „ „ rua | |
| 13— „ „ toru | |

| | | |
|-------|------------------|---------------------|
| 20— | „ | erua |
| 21— | „ | „ ma tuma tasi |
| 22— | „ | „ „ rua |
| 30— | „ | etoru |
| 40— | „ | efa |
| 50— | „ | erima |
| 60— | „ | eono |
| 70— | „ | efitu |
| 80— | „ | evaru |
| 90— | „ | eiva |
| 100— | tajintarau | |
| 101— | „ | ma tuma tasi |
| 102— | „ | „ rua |
| 103— | „ | „ toru |
| 110— | „ | ma tasi aragafuru |
| 120— | „ | ma ru ragafuru erua |
| 200— | ru jintarau erau | |
| 300— | ajintarau etoru | |
| 1000— | tamano | |

First—temokage is the only ordinal.

MULTIPLICATIVES.

| | |
|--------------|-----------------|
| once— | fakatasi |
| twice— | fakarua |
| thrice— | fakatoru |
| four times— | fakafa |
| five times— | fakarima |
| six times— | fakaono |
| seven times— | fakafito |
| eight times— | fakavaru |
| nine times— | fakaiva |
| ten times— | fakatamtagafuru |

DISTRIBUTIVES.

one by one—jikitasi
 two and two—jikirua
 three and three—jikitoru
 in fours—jikifa
 in fives—jikirima
 in sixes—jikiono
 in sevens—jikifito
 in eights—jikivaru
 in nines—jikiiva
 in tens—jikitamtagafuru

THE VERB.

CONJUGATIONS.—Four in Futunese.

1st consists of active transitive verbs. It has the greatest variety of forms in the conjugations of the persons singular.

2nd consists of active intransitive verbs. A few verbs have an active transitive meaning, but belong to this conjugation, as kojigofy—to steal. Many verbs have two forms, the one active intransitive, belonging to 2nd conjugation, and denoting the general meaning in its widest sense; the other, active transitive, belonging to 1st conjugation, and used in a more particular sense, as kovisau—to speak, active intransitive (2nd conjugation); kovisaua—to say a thing, active transitive (1st conjugation); kaua—to remove weeds for making a plantation (2nd conjugation); kauofy (1st conjugation)—to weed a planta-

tion or spot for a plantation ; kosere—to write (general term) 2nd conjugation ; kosery—to write a thing (1st conjugation). One verb at least (probably more) belongs to 1st and 2nd conjugation, viz., kotaroa—to pierce.

3rd chiefly of neuter verbs, as komoiroa—to sleep, kotu—to stand, &c.

4th of a very few neutral verbs, which do not belong to the 3rd conjugation, as kotere—to run, kohrere—to fly. Some might consider 4th conjugation as an irregular form of 3rd conjugation.

CHARACTERISTICS OF THE CONJUGATIONS—

1st has a different form for each person singular. 1st person has sometimes as many as five ; 2nd, usually one, rarely two ; 3rd, sometimes one, often three. The dual, trial, and plural have the same form in all conjugations. The prefixes of the persons singular stand for pronouns as well, and pronouns (the separate full form) are used only for emphasis.

2nd has the same form for all persons and all numbers, except in the future.

3rd has the letter **h** between the prefix and the root. In the plural numbers (*i.e.* dual, trial, and plural), **h** sometimes is sounded as an aspirate, sometimes as **χ** : avau kotu—I stand, akiry kohtu—they stand koxtu.

4th. The plural persons have a different form altogether from the singular, as *avau kofano*—I go; *akiry kororo*—they (all) go.

One verb (there may be more) has the same form in all numbers, but a different accent, as *avau kotafúri*—I turn; *akiry kotáfuri*—they (all) turn.

VOICE.—Two voices. The passive is used in all tenses except 6th future; but sometimes not used, as ambiguous.

MOOD.—All moods as in English, but the infinitive is doubtful, other tenses usually being used instead.

PARTICIPLES.—Two present, one past (perhaps more)

TENSE.—Tenses numerous; but in the future tense sometimes there is very little difference in meaning (something like “I will go,” and “I will be going.”)

FORMS (a better word than this may be used).—1st states simple action, as, I take; 2nd, I go to take; 3rd, I come to take. Most verbs have these three forms, except such as from their sense cannot, as, I awake, but not I come to awake, or I go to awake.

In the examples, I have not thought it necessary to repeat pronouns, and for dual, trial, and plural I have put *plural*.

koahkamoa—I take or bring (it). The root is **amo**a, and the prefixes denote person and tense.

FIRST CONJUGATION.

FIRST FORM.

PRESENT TENSE (and immediate future)—

| | | | |
|--------------|------------------------|-------------------------------------|--------------------|
| 1st singular | kohkamoā, or koahamoā, | I take or will take or koagkamoā | (it)immediately,&c |
| 2nd | „ | kauamoā | |
| 3rd | „ | koiamoā | |
| plural | | koamoā | |

PRESENT AND PAST, OR NARRATIVE TENSE—

| | | |
|--------------|---------|--------------------------------|
| 1st singular | ko-amoa | I take, or I took (it), &c. |
| 2nd | „ | ko-amoa |
| 3rd | „ | ko-amoa |
| plural | | ko-amoa |

PRESENT PROGRESSIVE, OR PRESENT OF CONTINU-
ANCE—

| | | | |
|--------------|------------|--------------------|---|
| 1st singular | noahkamoā, | noagk- | I am taking (it), &c., amoā, or noamoā |
| 2nd | „ | nauamoā, or noamoā | |
| 3rd | „ | noiamoā, or noamoā | |
| plural | | noamoā | |

PAST INDEFINITE—

| | | |
|--------------|------------------------------|-------------------------|
| 1st singular | nagkamoā, nahkamoā, | I took or did take, &c. |
| | niagkamoā, or niahk- amoā | |
| nd | „ | niauamoā (or nauamoā) |
| 3rd | „ | neiamoā |
| plural | | niamoā |

PERFECT OR PRESENT PERFECT—

| | | |
|--------------|----------------------------|-------------------|
| 1st singular | nikagkamoā, or nikahk- | I have taken, &c. |
| | amoā | |
| 2nd | „ nikauamoā | |
| 3rd | „ nikoiamoā, nikeiamoā, or | |
| | nikoamoā | |
| plural | nikoamoā | |

1ST FUTURE (near)—

| | | |
|--------------|-------------------------|-----------------------|
| 1st singular | kagkamoā, kahkamoā | I will take (it), &c. |
| 2nd | „ kauamoā | |
| 3rd | „ keiamoā, kaiamoā, ka- | |
| | amoā | |
| plural | kaamoā | |

2ND FUTURE (near and distant)—

| | | |
|--------------|--------------|-------------|
| 1st singular | koikahkamoā | I will take |
| 2nd | „ koikauamoā | |
| 3rd | „ koikeiamoā | |
| plural | koikaamoā | |

3RD FUTURE (distant)—

| | | |
|--------------|--------------------|----------------------------------|
| 1st singular | sahkamoā, sagkamoā | I will take (by-and bye), &c. |
| 2nd | „ sauamoā | |
| 3rd | „ seiamoā | |
| plural | saamoā | |

4TH FUTURE (distant)—

| | | |
|--------------|---------------------|-----------------------------------|
| 1st singular | kasahkamoā, kasagk- | I will take (by-and- bye), &c. |
| | amoā | |
| 2nd | „ kasauamoā | |
| 3rd | „ kaseiamoā | |
| plural | kasaamoā | |

Also FUTURE (near and distant)—

pe rony, pe kany, or pe niny ; kahkamoā, sah-
amoā, or kasahkamoā — sometime I will
take (it)

Also used without pe, as kany kahkamoā, &c.

5TH FUTURE (indefinite-definite)—

| | | |
|--------------|-----------------------|-----------------------|
| 1st singular | roahkamoā, roagkamoā | when I will take |
| | rahkamoā, or | then I will do so |
| | rangkamoā | &c. ; or, I will take |
| 2nd | „ rauamoā | |
| 3rd | „ reiamoā, or roiamoā | |
| plural | roamoā | |

6TH FUTURE (of determination)—

| | | |
|--------------|------------------------|--|
| 1st singular | kehkamoā, kegkamoā | I will take (oppose me as you will) |
| 2nd | „ sewamoā (forseauamoā | thou shalt take |
| 3rd | „ seiamoā | he shall take |
| plural | seamoā | |

7TH FUTURE—

| | | |
|--------------|--|---|
| 1st singular | konoahkamoā, kono- agkamoā, konohk- amoā, konogkamoā, or konoamoā | I am about to take it or I am going to take it, &c. |
| 2nd | „ konauamoā | |
| 3rd | „ koneiamoā | |
| plural | konoamoā | |

and

| | | |
|--------------|------------------------|----------------------|
| 1st singular | konokahkamoā, or kono- | (meaning about the |
| | kagkamoā, konoko- | same, or perhaps |
| | ahkamoā | more of the pre- |
| | | sent tense, as, I am |
| | | on the way to tak- |
| | | ing, or I am taking |
| | | it) |

| | | |
|-----|---|-------------|
| 2nd | „ | konokauamoā |
|-----|---|-------------|

| | | |
|-----|---|-------------|
| 3rd | „ | konokeiamoā |
|-----|---|-------------|

| | | |
|--------|--|------------|
| plural | | konokoamoā |
|--------|--|------------|

The following tenses should, perhaps, have been given earlier:—

PRESENT TENSE (action incomplete)—

| | | |
|--------------|--------------------------|----------------------|
| 1st singular | sanoahkamoā-ra, or -nei, | I am just taking it, |
| | or sanoagkamoā, sa- | &c. |
| | nahkamoā | |

| | | |
|-----|---|-----------------------|
| 2nd | „ | sanauamoā-ra, or -nei |
|-----|---|-----------------------|

| | | |
|-----|---|-----------|
| 3rd | „ | saneiamoā |
|-----|---|-----------|

| | | |
|--------|--|----------------------|
| plural | | sanoamoā-ra, or -nei |
|--------|--|----------------------|

PERFECT (action complete)—

| | | |
|--------------|--------------------------|----------------------|
| 1st singular | nikosahkamoā-ra, or -nei | I have just taken it |
| | | &c. |

| | | |
|-----|---|-------------|
| 2nd | „ | nikosauamoā |
|-----|---|-------------|

| | | |
|-----|---|-------------|
| 3rd | „ | nikoseiamoā |
|-----|---|-------------|

| | | |
|--------|--|------------|
| plural | | nikosoamoā |
|--------|--|------------|

PERFECT (also used)—

| | | |
|--------------|-----------------------|----------------------|
| 1st singular | sahkamoara, or -nei; | I have just taken it |
| | sagkamoara | |
| 2nd | „ sauamoara, or -nei, | |
| | sagkamoara | |
| 3rd | „ seiamoara, or -nei, | |
| | sagkamoara | |
| plural | saamoara, or -nei, | |

SECOND FORM.

PRESENT TENSE—

| | | |
|--------------|-------------------------|------------------------|
| 1st singular | koroagkamoara, koroahk- | I go to take (it), &c. |
| | amoara | |
| 2nd | „ korauamoara | |
| 3rd | „ koreiamoara | |
| plural | koroamoara | |

PRESENT PROGRESSIVE OR OF CONTINUANCE—

| | | |
|--------------|-------------------------|--------------------|
| 1st singular | noroahkamoara, noroagk- | I am going to take |
| | amoara | (it) |
| 2nd | „ norauamoara | |
| 3rd | „ noreiamoara | |
| plural | noroamoara | |

PAST INDEFINITE—

| | | |
|--------------|-------------------------|---------------------|
| 1st singular | niroahkamoara, niroagk- | I went or did go to |
| | amoara, niragkamoara, | take (it), &c. |
| | nirahkamoara | |
| 2nd | „ nirauamoara | |
| 3rd | „ nireiamoara | |
| plural | niroamoara | |

PERFECT OR PRESENT PERFECT—

| | | |
|--------------|-----------------------|---------------------|
| 1st singular | nikarahkamoā, nikara- | I have gone to take |
| | gkamoā | it, &c. |
| 2nd „ | nikarauamoā | |
| 3rd „ | nikareiamoā | |
| plural | nikaroamoā | |

1ST FUTURE (near)—

| | | |
|--------------|-----------------------|------------------------|
| 1st singular | karoagkamoā, karoahk- | I will go to take, &c. |
| | amoā, karagkamoā, | |
| | karahkamoā | |
| 2nd „ | karauamoā | |
| 3rd „ | kareiamoā | |
| plural | karoamoā | |

2ND FUTURE (near)—

| | | |
|--------------|-----------------------|-----------------|
| 1st singular | koikaragkamoā, koika- | I will go, &c.. |
| | rahkamoā | |
| 2nd „ | koikarauamoā | |
| 3rd „ | koikareiamoā | |
| plural | koikaroamoā | |

3RD FUTURE (distant)—

| | | |
|--------------|-----------------------|----------------------|
| 1st singular | saroagkamoā, saroahk- | I will go to take it |
| | amoā, saragkamoā, | (by-and-bye), &c. |
| | sarahkamoā | |
| 2nd „ | sarauamoā | |
| 3rd „ | sareiamoā | |
| lural | saroamoā | |

4TH FUTURE (distant)—

| | | |
|--------------|-------------------------|----------------------|
| 1st singular | kasaroagakmoa, &c (like | I will go to take it |
| | 3rd Future) | (by-and-bye), &c. |
| 2nd | „ kasarauamoa | |
| 3rd | „ kasareiamoa | |
| plural | kararoamoa | |

Also FUTURE (near and distant)—

pe rony, pe kany, &c. ; karagk, siragk, and
kasaragk, &c. — I will go to take it (by-and-
bye), &c.

5TH FUTURE—

| | |
|----------------------------------|--|
| 1st singular, same as 1st Future | when I will go to take (it), or I will take (it) |
| 2nd | „ |
| 3rd | „ |
| plural | |

6TH FUTURE—

| | | |
|--------------|-----------------------------|---|
| 1st singular | keragakmoa, kerahk- amoa | I will go to take (it), &c., or I may go to take (it), or may I, &c. |
| 2nd | „ serauamoa | |
| 3rd | „ sereiamoa | |
| plural | seroamoa | |

7TH FUTURE—

| | | |
|--------------|-----------------------------------|---------------------------------|
| 1st singular | konoroahkamoā, kono- roagkamoā | I am going to take (it), &c. |
| 2nd | „ konorauamoā | |
| 3rd | „ konoreiamoā | |
| plural | konoroamoā | |

also

| | | |
|--------------|----------------------------------|--|
| 1st singular | kanoroahkamoā, kano- rogkamoā | I will be going to take it, &c., or to take them |
| 2nd | „ kanorauamoā | |
| 3rd | „ kanoreiamoā | |
| plural | kanoroamoā | |

7th future used when speaking of one thing, this one of two or more things. Also, *pe rony, kany, niny, kanoroahkamoā, &c.*—sometime I will be going to take (them).

| | | |
|--------------|--|-----------------------------------|
| 1st singular | sanorohkamoā or -ra,-nei, sanorogkamoā-ra | I am just going to take (them) |
| 2nd | „ sanorauamoā | |
| 3rd | „ sanoreiamoā | |
| plural | sanoroamoā | |

The form for taking one thing is 3rd future, adding *ra*, or *nei*.

THIRD FORM.

PRESENT TENSE—

| | | |
|--------------|----------------------------------|-----------------------------|
| 1st singular | komeiahkamoā, komei- agkamoā | I come to take (it), &c. |
| 2nd „ | komeiwamoā (for kom- eiauamoā | |
| 3rd „ | komeiamoā | |
| plural | komeiamoā | |

PRESENT PROGRESSIVE OR PRESENT OF CONTINU-
ANCE—

| | | |
|--------------|---------------------------------|----------------------------------|
| 1st singular | nomeiahkamoā, nomei- agkamoā | I am coming to take (it), &c. |
| 2nd „ | nomeiwamoā | |
| 3rd „ | nomeiamoā | |
| plural | „ | |

PAST INDEFINITE—

| | | |
|--------------|---------------------------------|----------------------------------|
| 1st singular | nimeiahkamoā, nimei- agkamoā | I came or did come to take it |
| 2nd „ | nimeiwamoā | |
| 3rd „ | nimeiamoā | |
| plural | „ | |

PERFECT OR PRESENT PERFECT—

| | | |
|--------------|-------------------------------------|-----------------------------|
| 1st singular | nikomeiahkamoā, niko- meiagkamoā | I have come to take (it) |
| 2nd „ | nikomeiwamoā | |
| 3rd „ | nikomeiamoā | |
| plural | „ | |

1ST FUTURE—

| | | |
|--------------|---------------------------------|----------------------------------|
| 1st singular | kameiahkamoā, kamei- agkamoā | I will come to take (it), &c. |
| 2nd „ | kameiwamoā | |
| 3rd „ | kameiamoā | |
| plural | „ | |

2ND FUTURE—

| | | | |
|--------------|---------------------------------------|-----|-----|
| 1st singular | koikameiahkamoā, koi- kameiagkamoā | do. | do. |
| 2nd „ | koikameiwamoā | | |
| 3rd „ | koikameiamoā | | |
| plural | „ | | |

3RD FUTURE—

| | | |
|--------------|---------------------------------|--|
| 1st singular | sameiahkamoā, samei- agkamoā | I will come to take it (by-and-bye) |
| 2nd „ | sameiwamoā | |
| 3rd „ | sameiamoā | |
| plural | „ | |

4TH FUTURE—

| | | | |
|--------------|---------------------|-----|-----|
| 1st singular | kasameiahkamoā, &c. | do. | do. |
| 2nd „ | „ | | |
| 3rd „ | „ | | |
| plural | „ | | |

Also FUTURE (near and distant)—

pe rony, pe kany, pe miny, kameiahkamoā,
sameiahk-, or kasameiamoā, &c,

5TH FUTURE—

| | | |
|--------------|----------------------|----------------------|
| 1st singular | romeiahkamoā, romei- | when I will come to |
| | agkamoā | take it, &c., or I |
| | | will come to take it |
| 2nd | „ romeiwamoā | |
| 3rd | „ romeiamoā | |
| plural | „ | |

6TH FUTURE—

| | | |
|--------------|----------------------|---------------------|
| 1st singular | kemeiahkamoā, kemei- | I will come to take |
| | agkamoā | (it), &c. |
| 2nd | „ semciwamoā | |
| 3rd | „ semeiamoā | |
| plural | semeiamoā | |

7TH FUTURE—

| | | |
|--------------|---------------------|----------------------|
| 1st singular | konomeiahkamoā, ko- | I am coming to take |
| | nomeiagkamoā | (it), or I am about |
| | | to come to take (it) |
| 2nd | „ konomeiwamoā | |
| 3rd | „ konomeiamoā | |
| plural | konomeiamoā | |

| | | |
|--------------|---------------------|-----------------------|
| 1st singular | konokomeiahkamoā, . | (trans. much the same |
| | konokomeiagkamoā | as above 7th future) |
| 2nd | „ konokomeiwamoā | |
| 3rd | „ konokomeiamoā | |
| plural | konokomeiamoā | |

PRESENT (incomplete action)—

| | | |
|--------------|--------------------|---------------------|
| 1st singular | sanomeiagkamoā-ra, | I am just coming to |
| | -nei | take it, &c. |
| 2nd | „ sanomeiwamoā | |
| 3rd | „ sanomeiamoā | |
| plural | sanomeiamoā | |

PERFECT (completed action)—

| | | |
|--------------|---|----------------------------------|
| 1st singular | nikosameiahkamoā-ra, -nei, nikosameiagk- amoā | I have just come to take (it) |
| 2nd „ | nikosameiwamoā-ra, -nei | |
| 3rd „ | nikosameiamoā-ra, -nei | |
| plural | nikosameiamoā-ra, -nei | |

PERFECT—

| | |
|--------------|--|
| 1st singular | sameiahkamoā-nei, -ra, sameiagkamoā |
| 2nd „ | sameiwamoā |
| 3rd „ | sameiamoā |
| plural | sameiamoā |

IMPERATIVE MOOD.

FIRST FORM.

PRESENT—

| | |
|--------------------------|------|
| singular & } plural } | amoā |
|--------------------------|------|

PRESENT—

| | | |
|----------|------------------------------|-------------------|
| singular | kauamoā akoi | (a stronger form) |
| plural | kaamoā akorua, akaua, &c. | |

FUTURE—

| | | |
|----------|--------------------|-----------------------|
| singular | sewamoā akoi | (still stronger form) |
| plural | seamoā akorua, &c. | |

SECOND FORM.

PRESENT—

singular korauamoa akoi, or
 akoi, first

FUTURE—

singular karauamoa akoi, or
 akoi, first

PRESENT—

plural koroamoa akorua, &c.

FUTURE—

plural karoamoa akarua, &c

FUTURE (distant)—

sarauamoa akoi
saroamoa akorua, &c.

FUTURE (of determination)—

serauamoa akoi
seroamoa akorua, &c.

THIRD FORM.

PRESENT—

singular & } kameiamoa
plural }

FUTURE—

singular semeiwamoa akoi (or
 order reversed)
plural semeiamoa akorua, &c,

NEGATIVE FORM.

FIRST FORM.

PRESENT AND PAST—

| | | |
|--------------|------------------------|---------------------|
| 1st singular | sihkamoama, sigkamoama | I do not or did not |
| | ma | take (it), &c. |
| 2nd | „ sewamoama | |
| 3rd | „ seiamoama | |
| plural | seamoama | |

FUTURE—

| | | |
|--------------|-----------------------|-----------------------|
| 1st singular | sirohkamoama, sirogk- | I will not take (it), |
| | amoama | &c. |
| 2nd | „ sirauwamoama | |
| 3rd | „ sireiamoama | |
| plural | siroamoama | |

PERFECT (?)—

| | | |
|--------------|----------------------|------------------------|
| 1st singular | sikiahkamoana, siki- | I have not yet, or did |
| | agkamoana | not yet take (it), |
| | | &c. |
| 2nd | „ sikiwamoana | |
| 3rd | „ sikiamoana | |
| plural | sikiamoana | |

SECOND FORM.

PRESENT same as future of First Form—I did not go to take.

FUTURE wanting, probably.

PERFECT—

| | | |
|--------------|----------------|-----------------------------|
| 1st singular | sikirohkamoana | I will not go to take it |
| 2nd „ | sikirauwamoana | |
| 3rd „ | sikireiamoana | |
| plural | sikiroamoana | |

THIRD FORM.

PRESENT AND PAST—

| | | |
|--------------|-------------------------------------|--|
| 1st singular | simeiahkamoama, sim- eiagkamoama | I do not, or did not, come to take (it), &c. |
| 2nd „ | simeiwamoama | |
| 3rd „ | simeiamoama | |
| plural | simeiamoama | |

FUTURE—

| | | |
|--------------|---|------------------------------------|
| 1st singular | siromeiahkamoama, si- romeiagkamoama | I will not come to take it, &c. |
| 2nd „ | siromeiwamoama | |
| 3rd „ | siromeiamoama | |
| plural | siromeiamoama | |

PERFECT—

| | | |
|--------------|---|----------------------------------|
| 1st singular | sikimeiahkamoama, si- kimeiagkamoama | I did not yet come to take it |
| 2nd „ | sikimeiwamoama | |
| 3rd „ | sikimeiamoama | |
| plural | sikimeiamoama | |

The following FORMS also used in some verbs of this conjugation :—

PRESENT—

| | | |
|--------------|------------------------|-------------------------|
| 2nd singular | akoi kautukua-mai | thou sayest to me |
| 3rd „ | eiya, eia koitukua-mai | he says to me |
| plural | akiry kotukua-mai | they say to me |
| 1st singular | koantukatu | I say to you, &c. |
| 2nd „ | kautukatu | thou sayest to thee |
| 3rd „ | koitukatu | he says to you |
| plural | kotukatu | they say to you |
| „ | akiry kotukagi | they say to him or them |

These forms used in about all the tenses, if not all.

SECOND CONJUGATION.

kohmori—to pray.

| 1ST FORM. | 2ND FORM. | 3RD FORM. |
|------------------------------|--------------|---------------|
| Present and Narrative Tense— | | |
| ko-hmori | koro-hmori | komei-hmori |
| Present Progressive— | | |
| no-hmori | norohmori | nomei-hmori |
| Past Indefinite— | | |
| mi-hmori | niroh-mori | nimei-hmori |
| Perfect— | | |
| niko-hmori | nikoro-hmori | nikomei-hmori |
| 1st Future— | | |
| ka-hmori | karo-hmori | kamei-hmori |

| | | |
|---|--|--|
| 2nd Future— koika-hmori | koikaro-hmori | koikamei-hmori |
| 3rd Future— sa-hmori | saro-hmori | samei-hmori |
| 4th Future— kasa-hmori | kasaro-hmori | kasamei-hmori |
| 5th Future— ro-hmori | same as 1st Future | romei-hmori |
| 6th Future— 1st sing., ke-hmori | kero-hmori | keme-hmori |
| 2nd „, se-hmori | sero-hmori | seme-hmori |
| 3rd „ „ | „ „ | „ „ |
| plural „ | „ „ | „ „ |
| 7th Future— kono - hmori and konoko - hmori, also pe rony, pe kany, pe niny, kahmori, sa- hmori, kasa- hmori | konoro-hmori (de- notes an habit- ual act), kano- ro-hmori, fut., (habitual act wanting), also perony, pekany pe niny, karo- hmori, saro- hmori, kasaro- hmori, kanoro- hmori | konomei-hmori, konokomei- hmori, also pe rony, pe kany, pe niny, kamei- hmori, samei- hmori, kasamei- hmori |

IMPERATIVE MOOD.

Present—

| | | |
|------------------|-------------------|------------------|
| mori and kahmori | pres.—korohmori | meihmori and ka. |
| sing. and plu. | fut. — karohm- | meihmori, sing- |
| | ori, sing. & plu. | and plu. (pron. |
| | (pron. before or | before or after) |
| | after, | |

Future—

| | | |
|---------------------------|-----------------------------|------------------------------|
| sahmori, sing. and plural | sarohmori, sing. and plural | sameihmori, sing. and plural |
|---------------------------|-----------------------------|------------------------------|

Future of Determination—

| | | |
|--|-----------------------------|------------------------------|
| sehmori, sing. and plural (other tenses) | serohmori, sing. and plural | semeihmori, sing. and plural |
|--|-----------------------------|------------------------------|

Present Tense—

| | | |
|----------------------|---|---------------------------|
| sanohmori, ra or nei | sanorohmori-ra or -nei, and kasanorohmori-ra, &c. | sanomeihmori - ra or -nei |
|----------------------|---|---------------------------|

Perfect—

| | |
|---|---------------------------|
| nikosahmori-ra or -nei (or without -ra or -nei) | nikosameihmori-ra or -nei |
|---|---------------------------|

Perfect—

| | |
|--------------------|------------------------|
| sahmori-ra or -nei | sarohmori - ra or -nei |
|--------------------|------------------------|

NEGATIVE FORM.

Present and Past—

| | | |
|-----------|----------------|--------------|
| sihmorima | same as future | simeihmorima |
|-----------|----------------|--------------|

Future—

| | | |
|-------------|------------------|----------------|
| sirohmorima | probably wanting | siromeihmorima |
|-------------|------------------|----------------|

Perfect—

| | | |
|---------------|----------------|------------------|
| sikihmori ana | sikirohmoi ana | sikimeihmori ana |
|---------------|----------------|------------------|

EXAMPLES—

komuri—to follow ; kohmuru—to warm one's-self ;
 kofapa—to meet ; kohmagu—to bite, &c.

THIRD CONJUGATION.

kotu—to stand ; root, **tu**.

PRESENT—

| | | |
|----------|--------|--|
| singular | ko-tu | I, thou, and he stands, standest, &c. |
| plural | ko-htu | they stand |

(Pronouns used in this conjugation and 2nd.)

PRESENT PROGRESSIVE—

| | |
|----------|--------|
| singular | no-tu |
| plural | no-htu |

and so on with all the other tenses, the only difference between this and the second conjugation being the insertion of h in the plural of every tense before **tu**. A number of verbs are conjugated this way, as—

ko-kero—to sink or capsize
 ko-hkero— „
 ko-toifo—to descend
 ko-htoifo— „
 ko-takaky—to fall
 ko-htakaky— „
 ko-feikata—to smile
 ko-hfeikata— „

ko-mate—to die
 ko-hmate— „
 ko-manu—to float
 ko-hmanu— „
 ko-kata—to laugh
 ko-hkata— „
 ko-tagī—to weep
 ko-htagi— „
 ko-fiji—to ascend
 ko-hfiji— „
 ko-toa—to fight
 ko-htoa— „
 ko-varo—to yell
 ko-hvaro— „
 ko-moiroa—to sleep
 ko-hmoiroa— „

Also—

ko-takataka—to go from side to side ; to be un
 decided
 ko-sopo—to leap
 ko-nofo—to stay, or to live
 ko-viri—to awake (2nd and 3rd form wanting)
 ko-puku—to sit
 ko-tau—to sail to land
 ko-feimoiroa—to be sleepy
 ko-moi—to lie down
 ko-maki—to be sick
 ko-kau—to swim
 ko-seke—to swim on boards
 ko-suru—to dive ; swim under water
 ko-to—to fall
 ko-somo—to grow ; and perhaps some few others

FOURTH CONJUGATION.

Same as second, except that the plural has a different form from singular, thus—

avan ko-fano—I go
 akiry ko-roro—they go
 akoi ko-tere—thou runnest
 akorua ko-fura—you two run

They are conjugated in the same way as second, with this exception. Very few verbs of this conjugation. In addition to the above, are—

ko-rere—to fly
 ko-lele (or ko-hlele)—to fly
 ko-fehnnanoa—to go about
 ko-furananoa— „
 ko-rerenanoa—to fly about
 ko-lelenanoa— „ ; and perhaps one or
 more compounds of the above.

CONDITIONAL AND SUBJUNCTIVE MOODS formed by prefixing **pe** (if, or that) to indicative mood, as—

pe avau nifamata akoi pe akoi ko-kanyini iei (or
 ka-kanyini iei)—if I paid you, you would
 liked it

pe avau nifamata akoi pe akoi ni-kanyini iei (or
 niko-kanyini iei)—if I paid you, you would
 have liked it

INFINITIVE MOOD.—No real infinitive, but formed by indicative and by verbal nouns, as—

avau kofano koro-moiroa—I go, to go to sleep, or
in order to sleep

avau kofano pe ka-moiroa—I go, that I may sleep

avau kotaru komoiroa—I cannot sleep

avau kotaru i tamoiroa (verbal noun)—I cannot
sleep

avau kotaru i taromoiroa (verbal noun)—I can-
not go to sleep

avau kotaru koro-moiroa—I cannot go to sleep

avau nigaro i tahpena (verbal noun)—I forgot to
make (it)

avau nigaro tahpena (verbal noun)—I forgot to
make (it)

avau nigaro i taroahpena (verbal noun)—I forgot
to go to make (it)

avau nigaro taroahpena (verbal noun)—I forgot
to go to make (it)

akoi nigaro i taraupena you forgot to go to make
(it)

akoi nigaro taraupena —you forgot to go to make
(it)

eia nigaro i taroipena—he forgot to go to make
(it)

eia nigaro taroipena—he forgot to go to make (it)

akiry nigaro i taropena—they forgot to go to
make (it)

akiry nigaro taropena—they forgot to go to make
(it)

Thus, in verbs of First Conjugation, as **kopena**, there is a different form for the verbal noun, for the person singular, and for the plurals.

PARTICIPLES.—Two, or perhaps three—

present, kohleo,—keeping (momentary action)
 „ nohleo— „ (continued action)
 past, nihleo—kept

PASSIVE VOICE.—Little used, for some verbs of First Conjugation, as for **koamoa**—to take; rarely used except in perfect, as, **nikoamoa**—it is taken. In other verbs, used in all except 6th Future, as in verb **koarafy**—to lead. Formed by using nominative 1st, then the plural form of each tense, as, **eia koarafy**—he is led or married; **eia saarafy**—he or she will be led or married, &c.

THE VERB “TO BE” is never used by itself, but with nouns, adjectives, and pronouns. It consists of the prefixes of Second conjugation, as—

ko, no, ka, sa paku—it is, it is (continually), will be, will be (by-and-bye) dirty
 ko, ka, or sa nioku—it is, will be, will be (by-and-bye) mine
 si-nioku-ma—it is not mine
 siki-nioku-ma—it is not yet mine
 jiki-nio-Meiri—it is not Meiri's (or, si-nio-Meiri)
 siro-nio-Meiri—it will not be Meiri's
 siki-nio-Meiri-ana—it is not yet Meiri's
 karo-nio-Meiri—it (or he) will go to be Meiri's
 niko-nio-Meiri—it is (or has) become Meiri's, &c.

CAUSATIVE, REFLEXIVE, AND RECIPROCAL FORMS.

THE CAUSATIVE.—Formed by prefixing **faka** to the root, between the root and the ordinary pronominal prefixes, as: kotamotu—he is strong; ko-faka-tamotua—to strengthen, or to cause to be strong. A number of verbs are used thus, but one occurs to my mind (there may be more) formed by affixing to the root **a**, one of the terminations added to form active transitive verbs from active intransitive, as: kokaniani—to be glad, or to rejoice; kokaniania—to cause to rejoice (*i.e.*, to rejoice (one)).

REFLEXIVE (or Middle Form).—Thus, akaua noiroa akaua—you know yourselves; akaua, the accusative, is the same as nominative; akirea nomatakina akirea—they take care of themselves.

RECIPROCAL.—as akirea nokania nanao iakirea (or i akirea)—they like each other. Here *i* or *ia* is used as the sign of the dative not accusative.

ADVERBS.

| | |
|-----------------------|---------------------------|
| here—iku, ikunei | also, again, yet—foki |
| there—ikona | no, not, is not—jikai |
| yonder—ikora | it is to me (I have)—no |
| this side—wanei | iatavau |
| that side—wara, wanei | it is not to me (I have |
| now—mählau | not)—ejikai iatavau |
| then—i tanapugira | it is lost—nikojikai |
| long ago—ituai | it is (exists) not—ejikai |

| | |
|-------------------------|------------------------|
| by-and-bye— a tasi ana- | where ?—wafe ? |
| pugi | whither ?— ki ? |
| to-day—iranei | whence ?—(niamoa)i ? |
| to-morrow—aratu | (brought) whence ? — |
| day after to-morrow — | (nifakei)i ? |
| ataragi | how many ?—efia ? |
| third day—ataragkage | |
| fourth day —ataragkage- | what like ?—feifakoa ? |
| roa | how ?—pekua ? kokua ? |
| yesterday—inanafi | why ?— mani ? iaha ? |
| day before yesterday— | when (past) ?—ina ? |
| inasara | when (future) ?—afia ? |
| third day—inasarage | aia ? |
| fourth day—inasarageroa | |

Interrogative (at end of sentence)—mo jikai ? (or not ?)

Not (with verbs)—si.....ma (si before and ma after the verb). See above, conjugation of the verb, negative form.

PREPOSITIONS.

i—in, with, by, through, on account of, on, from (sometimes **ia**), at.

ki—to (motion towards)

ki or **kia** is used before names of persons (sometimes before common nouns), as—

eia neikauna **kia** Jon—he sent (him) to John

eia neikauna **ki** Sitni—he sent (him) to Sydney

ma or **mo**—for, with.

ma—with, along with.

ma is used like **tiana**, **mo** like **tiona**, as—

ei^y neitufa ma tiana fine - he gave (it) for his
wife

ei^y neitufa mo tiona fine—he gave (it) for his
daughter

ei^y neipena ma tiana maka—he made (it) for his
gun (or sling)

ei^y neipena mo tiona toki—he made (it) for his
axe

avau nifano ma tioko aroto rufie—I went (lit.)
with my heart good, *i.e.*, with no evil inten-
tions

a or **o**, **nia** or **nio** (used as above)—of, belonging
to, as—

tafine a Popoina—Popoina's wife

tafine o Popoina—Popoina's daughter

tamajira a Popoina—Popoina's knife

tatoki o Popoina—Popoina's axe

tamajoia nia Popoina—the knife belonging to
Popoina, &c.

wei—near, by, inside, through, throughout, as—

wei tai—by the sea

wei fare—inside the house

ifare—inside the house ; **ifafo**—outside the house
(this may come under the prepositions).

weiluga, or **iluga**—above.

weiraro, or **irara**—below.

weitafa, or **itafa**—outside (the premises).

kori (iei)—instead of (it).

weimua—before.

weimuri—behind.

weiroto, **iroto**—between.

mei—until ; also, **pakehmi**—until (it) comes.

CONJUNCTIONS.

And (with)—**ma**, but—**kaie**, or—**mo**, if—**pe**, because—**pe**, that (final conjunction) in order to—**pe**.

INTERJECTIONS.

Some of them difficult to translate. **awé** (same as Tanna and Aneityum)—oh dear ! **kahérihni** (expression of wonder)—I say ! (Scotch) who ever heard the like ! **ūme** or **me**—tush ! **pshaw** ! **ipé**, **ipo** (expression of wonder, equal to Aneityumese **woho** !) **amwé**—what have you done now ! (as after seeing one break a thing) ; **ei** (or **mei**, not so often used)—indeed ! is that so ! (pronounced with nasal sound).

SYNTAX.

The nominative usually precedes the verb, but sometimes follows. The object follows the verb, sometimes directly, sometimes with an intervening preposition. The adjective follows the noun,

VOCABULARY.

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|-------------------|--------------|----------------|--------------|
| man | natamole | haris | tamaloci |
| ghost | natemate | demej | tanume |
| woman | naguruni | nevseven | vavini |
| male | nanöi | fe mokoman | muera |
| female | naguruni | fe neveseven | vavini |
| boy | karikiki | mokakas | uransi muera |
| girl | nagurunikiki | neven mariri | „ vavini |
| son | nanina nanoi | netin | natu |
| daughter | „ naguruni | netin febin | uonatu |
| infant | totau | rere | uranse |
| to suck | susu | mi sus | susu |
| old man | mariki | motaramb | buceinsea |
| old woman | biteriki | neven | uo buceinsea |
| young man | naturiai | miraur | uluo |
| young woman | natarä | neven | vavini maiuo |
| father | afa, temana | tata | tama |
| mother | pilena | are | tina |
| sister's brother | gorena | habasan, tesin | socoti |
| brother's sister | gorena | febinin | uo socoti |
| sister's sister | balu, tai | habasan, tesin | uo tasi |
| brother's brother | balu, tai | „ „ | tasi |
| wife | naguruni | hason | tabaloci |
| husband | nanoi, uota | teuan | tamanatu |
| brother-in-law | tauien | teuan | tacu |
| mother-in-law | tia | amarsan kon | — |
| (wife's) | | | |
| father-in-law | tia | ataman kon | — |
| (wife's) | | | |
| sister-in-law | tua | haruen | uo tacu |
| father-in-law | mo, buruma | ataman kon | balica |
| (husband's) | | | |

VOCABULARY (*Continued*).

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|-------------|-------------|---------------|------------------|
| toro | atatu | yetamimi | tagata |
| simaro | atamate | yeramis | ata |
| tira | fafine | petan | fine |
| sumano | atamani | yeruman | tane |
| tira | fafine | petan | fine |
| kalisa | melegkelu | suaha kaku | tausauia |
| tirasesa | fafin sisa | pita kaku | tama fine |
| kinerino | nati | — | tama tane |
| „ buvino | nati buvino | — | tama fine |
| kiritete | ata mbona | yausevia | tama sisi |
| muni yu | — | uma' | kou |
| toro moruo | tamatua | yan(ugu)a' li | fakau sore |
| tira moruo | seviata | petauugwa li' | nofune |
| toro moiaku | melegkelu | timalu | tamtane |
| tira moiaku | tambilaki | yauwunahan | fine fau |
| karama | tama | timi(n) | tamana |
| kaine | la | iti(n) | jinana |
| komane | manene | nomani(n) | kavei |
| kovivine | fefine | nau vene(n) | kavei |
| kulue | — | pia(n) | soa |
| kurua | tahi | pia(n) | soa |
| koa | ohoa | nuwei(n) | nofune |
| koa | ohoa | au wa'li | nuane |
| — | — | nevu(n) | safe, tauialinei |
| — | — | — | — |
| — | — | — | — |
| kurua-koano | — | neau(n) | tuku ma |
| tumuano | — | u(n) | tajinaku |

| ENGLISH. | EFATESE. | MALEKULA. | MALO. |
|------------------------------|--------------|------------------------|---------------|
| mother-in-law (husband's) | mo, buruma | amarsankon | uo balica |
| maternal uncle | aloa | tasana | taura |
| maternal aunt | tete, pilena | are | tina |
| paternal uncle | afa | tata | tama |
| paternal aunt | asinam | are | uonatu |
| maternal g'father | tobuna, bua | apu | tubu |
| maternal g'mother | atiena, tia | apu | tubu |
| paternal g'father | atiena | apu | tubu |
| paternal g'mother | atiena | apu | tata |
| grandson | sulina | mehembun | macabui |
| granddaughter | sulina | mehembun | uo macabui |
| cousin | balu, gore | nanburan | tauai, tasi |
| man and wife | temorauota | | — |
| nephew (sister's child) | pilemetana | metero | alua |
| niece(sister'schild) | pilemetana | metero | bue alue |
| uncle and nephew | temaloara | | — |
| grandfather and grandson | tematobura | apu roni me- hembun | — |
| people of a place | nakan nalia | da | mara, ta |
| chief | nauota | namar | subue |
| sacred man | natamoletab | haris ukon | tamaloci sab. |
| sacred woman | nagurunitab | neven kon | vavini saburu |
| people | nalouna | haris | ta |
| head | (na)bau(na) | karun | batu |
| hand | (n)aru(na) | feran | lima |
| foot | natuo | buragcon | karu |
| leg | tuo | buragcon | karu |
| arm | aru | feran | haii |
| skin | uili | firarembin | uri |
| hair | lulu | firin | ulu |
| beard | lulu nasin | human | umi |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------|--------------|---------------|---------------|
| nasimeme | — | uhu(n) | amahavai |
| komeruano | — | u(n) | tajiniku (my) |
| kainene kulue | — | yuma, iti(n) | monia |
| karama | — | tata, timi(n) | tata |
| kainene | — | uhu(n) | amahavai (my) |
| kumbuo | — | tupu(n) | bua |
| karaa | — | tupu(n) | bua |
| kumbuo | — | tupu(n) | bua |
| karaa | — | tupu(n) | bua |
| komaniboku | — | numwiupu(n) | tamupuku(my) |
| „ buvino | — | numwiupu(n) | tamupuku(my) |
| — | — | — | soa, kave |
| koalo | — | — | rufeiaavaga |
| — | — | — | raimutu |
| — | — | — | raimutu |
| — | — | — | rufeituajina |
| — | — | — | rufeitupuna |
| kulo | o | nauugwut | fakai tafanua |
| tumbo | msumba | yerumanug | teriki |
| torolu | ata ham | yekuni asim | tatagata tapu |
| tiralu | fafine ham | petan asim | fine tapu |
| tomu, kaleliki | atatu, fata | netamimi | fakau |
| baru | bati | kaba | uru |
| juma | ma | nel'limi(n) | rima, tarima |
| ja | le | nel'ki(n) | vae |
| ja | le | nel'ki(n) | vae |
| juma | ma | nel'limi(n) | rima |
| kulukuti | kul, or kuku | nosi(n) | kiri |
| viji | vili | nowanu | fufuru |
| vijiniono | viligo | nukamun | „ kumkumi |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESF. |
|----------------|-----------------|-------------|--------------|
| ear | taliga | ririgan | boro |
| eye | meta | metan | nata |
| nose | gusu | nahonsin | bona |
| mouth | gato | napan | tsigo |
| lips | goli | bogon | vivi (lower) |
| teeth | bati | ribon | udu |
| forehead | rai | panakon | rai |
| face | meta, rai | nahon | naco |
| cheek | babu | nesen | basa |
| eyeball | bul meta | rere metan | tolu matana |
| tongue | mena | norimen | meme |
| neck | noa | sarnakan | aua |
| throat | manu | batiriraon | domi |
| shoulder | bamu | botuvu | buili |
| elbow | uisi ki eru | bunan feran | sucu |
| back | taku | marijan | tura |
| belly | pele, alu, lalo | damban | bage |
| navel | buto | biton | bito |
| heart | am kanoa | ribonaih | blana tapue |
| lungs | amo | romberat | vuso |
| liver | talikabu | nambumbuin | mabue |
| chin | asi | fesen | ase |
| bone | fatu | burageon | sui |
| stomach | halo leba | nejindombon | tamabute |
| intestines | marite | jinin | tine |
| anus | bisi | hoveran | natana, tae |
| buttocks | bisi | buin | tibo |
| membrum virile | uti | nojin | soi |
| pud. muliebre | riki | ririn | uasa |
| testicles | laso | rason | laso |
| thigh | mao | jagein | bokate |
| knee | batue | baun | bau |
| ankle | kuruku | rucin vita | ualacinakaru |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------|------------|------------------|----------------|
| tiline | seligo | numateligen | tariga |
| mira | mata | nuganemti(n) | foimata |
| sunu | kinihu | noamige(n). | eisu |
| nio | ndo, or go | nupuganowa | fafa |
| kulinio | kukugo | no'li(n) (sing.) | ragutu |
| marijuvo | livo | ne'lu(n) | nifo |
| meria | sekbati | nepunuge(n) | makarai |
| mira | mata | nupuganemti | foimata |
| burujuvo | — | nikapu(n) | marigariga |
| tinia mira | kanamata | noana'lemti(n) | bogamata |
| burumina | mena | namin | rero |
| burujo | man | nica'lotua(n) | kaupenaua |
| jo | man | (nin)tani | vajagareo |
| sobona | man | nauwegu(n) | bamu |
| sudujuma | — | nau nel'limu(n) | turi rima |
| taka | keriu | nemta(n) | bua |
| mambo | bembe | ner'fu(n) | jinai |
| burimbito | — | nuputi(n) | tape jinai |
| maravuo | — | nowan nien | fare toto |
| burutiti | — | tupalaua luva | amà |
| buriaromeliju | — | nagenamopu | teate |
| mambe | ahimbe | nukamu(n) | kumkumi |
| buriu | hio | nikikili(n) | eivi |
| mambo | bembe | tupbeawa' (la) | mororapa |
| tinie | tne | nisiga(n) | avava |
| kodro (or dro) | mbiti | nelucohi | kohi |
| kulukudro | kukumbiti | numa nisi(n) | kohi |
| seno | neoti | — | manunava, kari |
| bieno | bele | — | fu |
| sulano | loho | noana'li(n) | raso |
| pigimpigi | — | nuva(n) | puli |
| sundo ja | bukle | nau'lin | turi vae |
| marisumpi | — | noanauwe | kaji pure vae |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---------------|--------------|---------------|--------------|
| calf of leg | natere na | dambitaban | madi karuna |
| instep | taku natuo | napon | uacabebu na |
| sole of foot | mel natuo | naron | lolona |
| back of hand | taku naru | dara feran | uouona |
| palm of hand | meleru | naron feran | lolonalimana |
| right hand | matua | feran tin | matua |
| left hand | mauri | feran hemairi | marao |
| finger | kini | „ pusimpusi | bisuna lima |
| toe | kini | „ buragcon | bisu karu |
| thumb | kin leba | „ pare | tobatoba |
| little finger | kin rik | „ kakas | tacaro |
| big toe | kin leba | buragconpare | tobatoba |
| heel | lake natuo | noji buragcon | ntsue |
| bone | nafatu | buragcon | sui |
| mind | ro, roro, po | naron | domi |
| inside | pelau | jinin | lolo |
| body | patako | morombesin | ebe |
| soul | ate | nonin | tanume |
| pig | uago | nambanbar | boi |
| boar | uago anoi | bue | boi |
| sow | kiliti | nambanbar | heletu |
| louse | kutu | nacut | utu |
| flea | kutu n koria | „ sa hambat | utu |
| fly | lago | nerag | lago |
| blow fly | lago fu | raragabu | lago |
| butterfly | bebe | ceri kakas | vebe |
| fowl | toa | nato | toa |
| cock | toa anoi | natonbug | toa muera |
| hen | toa guruni | nevenbar | toa vavini |
| hen's egg | tol toa | hororin nato | toli toa |
| pigeon | kafine, kabe | nimin | lacolaco |
| mosquito | namu | nonum | mohe |
| bird | manu | nimin | mansi auau |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|------------------|----------|-----------------|-----------------|
| buriaro na ja | — | noa ner'fu | fajiavaga vae |
| jano takano | — | nemtanel'ki(n) | tapa va |
| — | — | ner'funel'ki(n) | rifi vae |
| jumano takano | — | nemta | tapa rima |
| „ mambono | — | ner'fu | rifi rima |
| juma meruo | ma-matua | nel'limi maru | rima mata |
| juma mali | ma-mau | nel'limi maul | rima masui |
| marijuku juma | fitukuma | nyegnyegi | pajo rima |
| „ ja | fitikuja | noan bis el'ki | pajo vae |
| „ mbu | — | bis asoli | „ rima matua |
| „ liki | — | bis akaku | „ rima tama |
| „ mbu na ja | — | bis asoli | „ vae matua |
| burumoia | — | uli bas | muri vae |
| buriu | — | — | eivi |
| jidromiano | mdomiana | nici(n) | finagaro |
| vio jomo, tigati | — | nici(n), imwa | roto, weitakoro |
| mokoti | sate | nubuti(n) | tano-ata |
| niunu | anunu | narumu(n) | tanohkano |
| bue | bukahi | puka' | pakasi |
| buruolo | botlivo | (puka') yevir | pakasi tane |
| tajino | keles | (puka') yava' | pakasi fine |
| suru | — | kiget, ku' la' | kutu |
| vili (Eng.) | — | utut | kutu kuli |
| jago | alago | kiug | rago |
| jago luo | logoria | kiugapau | — |
| bēmbe | — | paubauuk | pepe |
| tu | so | manug | moa |
| to romano | somani | „ yeruman | moa tane |
| sombaru | sofafine | „ pitān | moa fine |
| bombotu | mouuaso | oana'li manug | fafakāmoa |
| vama | — | manug, mak | fewi |
| iomo | dia | kumug | namo |
| menu | manu | manug | manu |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---------------------|--------------|-------------|----------------|
| brush turkey | malau | uatomoro | bibi |
| wing | afaru | hambin | habanina |
| feather | mau | bai | uluna |
| egg | tole | hororin | toluna |
| nest | ikin | nonicin | taona |
| dog | koria, kuri | kuri | varia |
| rat | kusue | hasup | arivi girigiri |
| lizard | ao | rambu | uogare |
| snake | mata | namat | moata |
| tail | nabue | karen | uidi |
| beak | gole | bogon | tsigo |
| eel | merai | merit | marai |
| duck | tipiri | nonauv | kakato |
| fish | ika | naih | mansi |
| fish scales | un | bariten | lagalagana |
| fish fins | tokotoko | jijin | balana |
| fish tail | melegere | karen | balana |
| shark | bako | bace | bacio |
| whale | tafura | cun | dodon aka |
| turtle | fonu | nebu | apua |
| flying-fish | naikamanu | naburaharah | ualalaca tas |
| prawn | ura | nauru | — |
| maggot | ula | nauru | ulo |
| worm | asolat | jurij | sulati |
| centipede | sulusere | susuruv | mo auau |
| it whistles (bird) | pinu, piri | puinpuin | mo vai |
| he whistles (man) | pinu | puinpuin | mo uenuenu |
| it buzzes (fly) | fu | keke | mo ririri |
| it pings (mosquito) | gei, gi | keke | mo ririri |
| it pings (missile) | gi | keruririr | mo girici |
| it barks (dog) | oromaki | geeir | mo koa, doa |
| it grunts (pig) | oro | obob | mo guruguru |
| it crows (cock) | tare, koreko | kakuru | mo tarere |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|--------------|------------|--------------|-----------------|
| jokoa | malau | ye'numra | pipi |
| simbiano | kambano | kaukauvi(n) | pahkau |
| vijino | filu | numumeii(n) | furu manu |
| bomboti | — | noana'li(n) | fafaka manu |
| niuku | nunuku | ninwa manug | fare o manu |
| kuli | kuliu | kuri | kuli |
| souo | — | kahau | kimoa |
| jambomboko | — | kekavau | moko |
| maro | n'mata | — | tagata |
| jiene | — | nipike(n) | siku |
| siano | — | no'li manug | ragutu |
| ji | lo | uvn | tuna |
| pili | — | garei | taroa |
| niadro | neika | namu | eika |
| „ tererekiti | — | nuvilige(n) | ano-naunafi |
| „ bombalo | — | numa nepi | atariga, antara |
| „ jiene | — | re'numa nepi | siku |
| biauo | bekeu | pauwun | mago |
| kelijumdrum | lerumdum | tufwela' | tafora |
| yebio | avia | yau | fonu |
| menumenuako | — | uwanis | savi |
| ilo | niua | man | — |
| ilo | uaua | u'ral | eiro |
| totou | bogkombiti | muticalev | nufe |
| miere | mkaka | (t)ivug | nohrere |
| mbobo | — | (t)asukasuk | nohki |
| mbobo | — | (t)uvahal | nosavini |
| vovokuti | — | (t)abuk | nohmu |
| — | — | (t)abuk | nou |
| — | — | (t)asuk | nohmu |
| miaga | fetio | (t)asuk | nokohko |
| miogiogu | — | (t)abuk | nohgu, nohka |
| ko'oreko | — | (t)atakaka | nokoko |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|--------------------|-----------------|----------------|----------------|
| it swims (fish) | sefa | gcum | mo alo |
| he swims (man) | afa | irog | mo alo |
| it creeps (snake) | sai | mi rur | mo usalansala |
| it creeps (child) | sol | karah | mo caraca |
| to coo (dove) | mua | maritegteg | mo vai |
| he knows | atae | rukere | „ matauosae |
| he hears | rogo, rogi | mire, irir | mo rogo |
| he loo' s | lo | coro | mo leo |
| he sees it | libisia | risi, mbunsi | mo sori a |
| he speaks | bisa | mi rij | mo sora |
| his word | nafisananena | narijan san | nona sorae |
| he says it | tilia | forei | mo vitia |
| he speaks to him | bisa baki nia | forei cini | mo sora teleia |
| he tells him it | ti ki nia asa | forei cinihini | mo vitia cinia |
| | | | |
| he shuts his eyes | pili | mi mbuir | buelubuelu |
| he opens his eyes | leo | coro | mo leleo |
| he gapes | maga | mi pag | mo uauage |
| he yawns | momoa | cenimug | canmaumao |
| he eats | kani, bami | cenicen, hani | mo cancan |
| he bites | kati | haji | mo cate |
| he is hungry | bitelo | nemar kejkej | mo marua |
| he is full | buka | cenicentavah | mo masere |
| he gnaws | gurisi | jamue | mo cansi |
| he drinks | minu | mi min | mo inu |
| he eats sugar-cane | samai | jimue | mo samai |
| he thirsts | matru | meruh | mo madoce |
| he spits | tanue | mi rut | mo lito |
| he spues | lua | mi ru | mo lua |
| he takes | uisi, bua, tabo | reve | mo lai |
| he gives | tua | reve bi jici | mo sile |
| he grasps it | tagaru is | rutotocini | mo idia, tauri |
| he holds | bua suki | totori | mo tauri |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|---------------|--------------|-------------------------|-----------------|
| mia | miava | (t)aiyu | notere |
| „ | „ | (t)ei | nokau |
| jia | mkaka | (tat)arpiko | nohtoro |
| „ | — | (tat)el ^h au | nohtoro |
| jegi | — | (tat)unen | nohku |
| mjikia | mkile | (t)ahovein | noiroa |
| mjogi | mlogo | (t)atetelig | norogona |
| jerarago | mleo | tasal | nosira |
| mialio | mhove | teru in | nosafia |
| mili | mhov | tani, tagahadi | novisau |
| kian ilian | konan houana | nagohadien | tiana visau |
| mberenio | mbetin | (t)ani in | notukua |
| mili mbanio | mhov kini | (tat)anipen | novisau kiateia |
| mberikanio | mbeti nkini | (t)ani, (t)anus | novisau kiateia |
| molukouo | bilinkaua | (t)abuli | nomoiroa |
| jebijo | mleo | (t)eir | noara |
| memaga | — | (t)owag | nomata |
| miauo | — | (t)owagra | nohmava |
| jenano | mbaga | (t)un | nokai |
| jeri | mkati | (d)us | nohmagu |
| jijerio | mbito | nauumusdusin | komate taoge |
| mambono jouo | mkom | (t)icinihipus | komauro |
| miigie | — | (d)us | noargaria |
| muni | muni | (t)amanum | noeinu |
| miigie botobi | me n'sob | (t)uvelu natu | nogau |
| midou jerio | mereu | tauwa'wa' | komate tavai |
| bubule, juuie | — | (t)ataga | nosavari |
| mjuluo | — | (t)eowa | nohlua |
| mudri kari | mlai, mkun | (d)os | noamoa |
| mudri bani | mlai teki | (t)afen | notufa |
| bokari | mbogkati | (t)askalum | nokumia |
| mbarikari | — | (d)os | nopurujia |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|--|--------------|-------------|---------------------------|
| he sweeps | sera | sisir | mo tevtevi |
| he scrapes | magiri | suvui | mo rosi |
| he scratches | gari | kekerif | mo carasi |
| he gathers together | seragurumaki | pere hucur | mo sakosako |
| he heaps up | taua ki | tuv hucur | mo tiu |
| a heap | taua | nahos hucur | banu |
| he carries | selati | hiri | mo deci |
| he carries a load on each end of a stick | amrua | jireji | mo teteci |
| he carries a load on one end of a stick | takam | ruamu | mo caiuaci |
| he carries on his back | ofa | teterimb | mo sauua |
| she carries on her head | sunaki | segi | mo surai |
| he strikes with his fist | tupa | tice | mo uonsei ci na limana |
| he strikes with a stick | bokati | bere | mo losu ci na uca |
| he slaps with hand | tabagi | mi bji | mo uonsai |
| he chastises a child | sumati | bere | mo tabavi |
| he flogs | mafisi | bere | mo camansia |
| he pulls (hauls) | bua suki | revei | mo revreve |
| he drags | rosagi | revei | mo revreve |
| he sings | laga | keke | suci na uete |
| a song | naligana | nembu | uete |
| he lies down | en tano | mejir | mo eno |
| he sits | toko tano | mi non | mo ate |
| he stands | tu | mi tu | mo turu |
| he stands upright | tulena | mi tu hehe | mo turu |
| he whispers | talakolako | sori vijvij | mo vivi nasa |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|-----------------|--------------|-----------------|-----------------|
| miakono | — | (t)aiya | noseria |
| biji | — | (t)acia | nowurusia |
| jambogi | — | (t)a'kel | noarajia |
| mla mbiji | — | (t'oariarun | nofatakina |
| mivonikakari | — | (t)arun nitau | nofeituma |
| tena a | | nitau | fal ataburia |
| mivonikari | | | |
| mudri | mkuni | (tet)iles | nosoria |
| mudri iomomu | | (tet)asolia lau | nosoria |
| mbario | | (tet)asolia | nosoria |
| mbario | | (t)elucis | nojibaina |
| jo a mbarino | | (t)aharupari | novehkejia i |
| juki | | (t)u ti | auru notukia |
| me | mlahi | (t)umu' | notia |
| mjumba | | (t em | noforopakia |
| bitivi kinerino | | ku' | notia tatama |
| me | mlahi | (t)atis, tu' | norauraveia |
| mburikari | | (t)ivi | notorojia |
| mburi | msak | (t)ivikokan | notoia |
| miou | mhau | (t)atokafa | nohgoro |
| iou | hauana | nupuun | tahgoro |
| mono (tano) | miono (tano) | (t)ame'li | nomoi |
| jo a tano | mtoko san | (t)aharug | nopuku |
| jumolu | mtumau | (t)utul | notu |
| „ memedu | | (t)utula'rua'ru | notukake |
| juva juva | | (tat)asiwun | nomumu |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|--------------------|---------------------|----------------|---------------------------|
| he murmurs | tauruuru | mi rij bogbur | basobasosa |
| he is hoarse | mero | riraon micar | domina mo uono |
| he speaks hoarsely | bisa mero | rijhini riraon | mo sora micar robaroba |
| he cries out | gei tagoto | mi ke, egceir | mo sora memarauni |
| he mocks | fakaru | tavtav | — |
| he laughs | murū | mi man | — |
| he shouts | kola, bioso | mi ke | mo marasaci |
| he screams | gei tagoto | gceir | mo gara |
| he calls him | soe | kese cini | mo tovia |
| he cooees | kau, kola | mi ke | mo doadoa |
| he groans | tirigi | romorom | mo uele |
| he weeps | tagi | mi teg | mo tag tage |
| he cries (child) | gei | mi teg | mo ulo |
| he wails | tagi | teg | mo tag tage |
| he bewails him | tagisia | tegsi hini | mo tagisia |
| he fears | mataku | metoh | mo matacu |
| he sheds tears | lupa ki ririmeta | uase metarur | mo ulo „ tage |
| tears | ririmeta | metarur | tinagesi |
| he sweats | tortoru | mi rat | mo araraga |
| sweat | toru | nerat | araraga |
| he wipes | gasi | kaskase | mo cutu |
| he sneezes | mutui | jivuh | mo tsigae |
| he coughs | buk | mi pur | mo buru |
| he has consumption | sofa | maraj | mo sova |
| consumption | sofa | maraj | sovae |
| he breathes | maromaro | gavugav | mo soro |
| he breathes hard | maro gasua | mi gav | „, miamabutoci |
| he pants | magamaga | gavugav tene | mo sova |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------|---------------|------------------|-------------------------|
| mbarinio | | animunmun | novisau fakariki |
| jouo maro | | nicin dica | nohkiana |
| nai mili | | (t)asiwuni | novisau |
| jouo maro | | | nohkiana |
| miaga mete | fetio nkokaua | (t)aget) | novisau kiluga |
| — | — | — | — |
| mbio jouo | mkembiho | (t)aget aboma' | novaro |
| miaga kilikili | — | (tet)earug | novaro |
| mbio nai | kembiho kini | (t)aon lan | notapa eia |
| makulu | — | (t)unen | nohe |
| jouo miolu | — | (t)abuk | nohgu |
| jegi | mkai | (t)asuk | notagi |
| miaga | — | (t)asuk | notagi |
| jegi | mkai | (t)ean, (t)asuk | notagi |
| jegi nai | mkai kini | (t)asuk ohni | nosigisia |
| merou | mataku | (t)agen | nomataku |
| jogi mirano | — | (t)asuk no'an- | notagi norokia |
| mbatobi | | emtin taiya | areimata |
| jogi mira | — | noanemtin | areimata |
| minunu | — | (t)umsusu | nokava ^k ava |
| — | — | nemnahagien | kaukava |
| miolukon | — | (t)arabei, tafel | nofuruna |
| momorua | — | (t)amta | nomafatu |
| jabo | filfil | (t)ariga | nohge |
| niambene | — | — | notuatua |
| niambene | — | — | teivirara |
| jilimembi | msomami | (tet)eahag | nomapusake |
| mjivi | — | tet)eahageahag | nomapusake |
| magamaga | magamaga | tet)eahageahag | nomapusake |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|----------------------------|----------------------|-------------------------|---------------|
| his breath | namarona | soban | maromarona |
| his nose runs | nagusuna i tafe | konu jivjiv | madividivi |
| wax of ear | tula | namuis | — |
| he is deaf | paro | ririgan ba- rambaror | buerabuera |
| he is blind | barea | metan ba- rambaror | mo uso |
| he is lame | bi gole | majih | momadaureci |
| he has the itch | garoa | rembinrama karkar | mo carocarosi |
| itchy | garoa | kejkej | rarecate |
| the itch | nakaroana | rembin | covicovina |
| he lifts up | rakei, sela | sici | deci |
| he lays down | torobisi | rigi vecapan | tiu, tau |
| he turns end for end | liua ki | rirecini | lilitaci |
| he rolls it | malilu ki nia | rikovuci | mo molia |
| it rolls over | malilu | rikovuci | tiu molemole |
| he turns it round | roa i | mi ri | mo lilitaci |
| he turns round | meraroa | tugcurutu | mo bosi |
| he turns it upside down | tapa lo sua kinia | — | mo tiubosi |
| he walks | surata | vever | mo vanovano |
| he runs | uru | mi gcum | mo ualao |
| he goes | bano | mi jo | mo vano |
| he comes | mai, be | vine | mo mai |
| he departs | milu | mi jo | mo mule |
| he comes back | liliu mai | mi gcir vine | mo ta mai |
| he returns | liliu | mi gcir | mo ta mai |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|-----------------|--------------|--------------------------|-------------------------|
| jilimembian | — | nagi(n) | tionamapusake |
| mia jevi | — | naumigen (?) | notafe tanoeisu |
| tiro | — | nisi nubugte- lige(n) | turituri |
| tilinieno | seligono | (t)alu | eturitura |
| mbono | mbonovon | | tantariga |
| miranombono | mbili | (t)auo | epauri ruona foimata |
| mbe balava | — | (t)aliwuk ra | nosigasiga |
| miambeno | — | — | nomageo |
| bilulu | — | (t)arfuarfu | emageo |
| — | — | narfuarfuien | tamageo |
| mudrilari | mkunlakati | (t)afari | nojikijiake |
| mudri joatano | mkuntokosan | (d)elaho | nonageifo |
| mbiligi liliu | — | (t)aholelin | nojikivinia |
| kano | | | |
| milibilibi kano | — | (t)au ¹ lin | nopuria |
| nai milibilibi | — | (t)au ¹ lin | notaka |
| mbiligi o | — | (t)ahohelin | nofurusia |
| mbiligi nai | — | (t)alali | notaka |
| mbiligi dram- | — | (t)asilaho in | nojikivinia |
| bu kano | | | [¹ alaka |
| mieli | mfiali | (t)aliwuk, (t)an | nofano, nola- |
| jikiti | mkitikit | (t)aiyu | notere |
| mbano | mlobo, mbene | (t)uven | nofano |
| mbinime | mbeima | (t)uva | nohmai |
| mbano | mlobo | (t)iet, (t)uva | nofano |
| mbinime | mbeima mbete | (t)ateligpa | noafemai |
| mberei | | | |
| mbinime | — | (t)atelig | noafemai |
| mberei | | | |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---|--------------------|-------------------------|-------------------------|
| he returns it | muri a | reve gcuri | mo subai |
| he stretches out his hand | sai kinaruna | sahsah | mo vaderae na limana |
| he puts out his tongue | le mena | seri norimen | mo lulua meme |
| minxit | meme | meme | mo meremere |
| urine | me | neme | mereniere |
| cacavit | suarai | mi kev | mo deo |
| excrement | tai | neten | tai |
| he kicks with his foot | umpa ki natuona | feresi hini buragcon | mo kova |
| he casts a stone | neta ki fatu | mi tuv hini nivit | mo nadi |
| he casts a stick | umpa ki nakasu | kumbu hini nice | mo bei |
| he hits it with a thrown stone | neti a ki fatu | tevue hini nivit | mo nadi |
| he throws it away | so' oba ki nia | furecini | mo balaci a |
| he dwells | matoko | mi non | mo ovi |
| he remains | toko | mi tok | mo ovi |
| he sojourns (for a night as a guest) | manaki | reemare ambug | mo ovi |
| a guest | namanaki | namburan | tarauoci |
| he is a chief | bi nauot | namar | nia mo subue |
| it is a stone | bi fatu | nivit | tacase |
| it is a stick | bi nakasu | nice | ucaï |
| it is a canoe | bi rarua | nice | aka |
| to be (verb sub.) | bi, bai | fe, fere | |
| he dies | mate | mi, mej | mo mate |
| death | namatiena | mejan | matea |
| he lives | mauri | maur | mo mauru |
| life | namaurien | mauran | mauru |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|---------------------------|-------------|--------------------------|-------------------------|
| mudro berei | — | (d)os in muva | nofafekina |
| jiani jumano | — | (t'uwa'ru nel'- limin | nofariakina tanorima |
| nai jiani | — | olo namim | nonahky |
| burumanene | | | tanorero |
| — | — | (t)ami | — |
| bujojo | — | nami | mimi |
| — | — | (t)avir | — |
| ta, te | — | nisi | tahtai |
| me ka ja | — | tuvug | notakafia |
| bisovi ka veru | — | (t)atu' akapil | nojiri i tafatu |
| jupiki ka iesi | — | (t)ataua | „ taranea |
| jumba ka veru | — | (t)atas kabili | „ i tafatu nohtu |
| mbukiombano mkovokin lobo | | (t)araci | notauake |
| jo | mtol o | (t)aharug | nonofo |
| jombo | mtokombohi | (t)a'nin | nonofo |
| monomi | — | (tat)atug umei | nomoi |
| kulou | — | (ratima) (t)ieli | tamavaka keikei |
| nai mbe tumbo mbe msumba | | yerumanug | eia teriki |
| mbe veru | mbe nivatu | labil | tafatu tena |
| mbe iesi | mbe lakai | nigi | taranea tena |
| mbe tauako | mbe mbag | negau | taboruku tena |
| mbe | mbe | — | not used alone |
| maro | mate | (t)imis | konomate |
| namarian | nimateana | nimisien | tahmate |
| meouli | mauli | (t)umyuga | nomaui |
| meoulian | ni mauliana | numyugahien | tamaui |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|------------------------------|------------------------------|-------------------------|-----------------------|
| he saves (makes to live) | bakamauri | uase maur | vacamauru |
| the tree waves (in the wind) | nakasu i nuanua | nice mi gcum ra nirig | wucaï mo culiculici |
| the grass waves | namanau i meliboi | dombui rama sar | — |
| the wind makes the tree wave | nalagi i si nuanua ki nakasu | nirig joeji nicemisar | lag mo hulici na ucai |
| he shakes it | barifari i nia | uase kurkur | mo culicia |
| he is startled | serabiri | kirih | mo matere-tere |
| he trembles | tururu | kurkur | mo savutaci |
| he loves | rumi | enjejar | mo boi |
| he desires | mesau | macor | mo boi |
| he hates | karei | jiji | mo teboi |
| he is angry | maieto | ruripag | mo lolopuga |
| he reviles | sueri | pesocini | mo auea |
| he speaks well of him | bisa uia ki nia | mi rij mi bu hini hini | — |
| hespeaks ill of him | bisa sa ki nia | mi rij mi jij hini hini | — |
| he buries | afa ki | teven | tanomia |
| a grave | namatigo | nambur | buru |
| he is sick | misaki | mesek | mo ronso |
| disease | namisakia | dogeur | ntsaoa |
| he feels unwell | rogtesa | mi re mi jij | mo ronso |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|---------------------------|--------------|---------------------------|--------------------------------|
| mburimeouli | futmaulie | (tol)numyuga- hien kum | nopena mauri |
| iesi mbavani | — | (t)aviliawe | takarau notaka (i tamtagi) |
| majumune mbavani | — | (t)auaalual | tagafari notaka |
| jegi mbavani ka iese | -- | nemtagi (tat)aviliawe | tamtagi nofa- katakataraka |
| nai mukulu- kulu kanio | — | (t)arigrig | noruruia |
| nai memem- biju | tokuku | (t)urumrumun | noviriviri |
| nai milo | — | (tagen mata- rumrumun | nohlika |
| jidromi | mdom | (d)ol keikei | nokaniani |
| tinieno ji | — | (d)ol keikei | nokaniani |
| tinieno jeri | tnene mkati | (t)amuci | nohgeigai |
| mla siniambu | dolunambu | (t)adol niamahu | nokali |
| miolua | miavili | (t)ani kilet | nogorosia |
| mili mbo kanio | mhou vo kini | (t)ani ivi | notukua avisau rufie iateia |
| mili mboba kanio | mhou sa kini | (t)ani ra | notukua avisau sa iateia |
| jivini | msivini | (t)anum | notanu, notan- umia |
| bulusimaro | — | nimil | nasivari |
| nai miei | msaki | (t)atimis | nomaki |
| mieian | — | nimisien, na' maien | makiga |
| mjogi miei | mlogimsa | (tat)a'ma (t)a'mai | emaki |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|----------------------|--------------|--------------|--------------------|
| he feels well | rogteuia | mi re mi bu | mo rogo mo ducu |
| it is sore | bitunu | mi rar | sola |
| it is painful | bituntunu | mi rar | mo varecansi |
| pain | nafitunuen | raran | varecansi |
| a sore | namanuka | menu | sola |
| a wound | namanuka | barhehe | uosa |
| it swells | tubu | bimbut, | mo titig |
| it is swollen | — | — | mo nini |
| a swelling | tobu | narus | nini |
| abscess | — | — | uosa |
| it ulcerates | faga | fe menu | mo sola |
| ulcer | namanuka | menu | sola |
| matter of abscess | naupo | natumbu | uaina |
| it breaks (abscess) | misai | tavah | mo tausa |
| it heals | au, abu | mi gcur | mo mauo |
| it is broken | makot | macot | mo kamue |
| he tears cloth | borai nakalu | ririsi morin | mo dari na ruru |
| cloth | nakalu | morin | ruru |
| he splits it | boraia | tirforai | mo daria |
| it is split | maora | mabor | mo mapua |
| he breaks it | bori a | pasimburi | momabilabila |
| he pierces it | konai a | seri | mo saria |
| it is pierced | misei | marur | mo maduru |
| it is cracked | mafa | mambur | mo mapua |
| he goes out of house | tafe | mijo vecvere | mo sace a vareo |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|---------------|--------------|-------------------|----------------|
| mjogi mbo | mlogimbohi | tumyuga' | emauri |
| mbe jalele | mbe memahi | (t)a'ma | ehmae |
| mbe jalele | — | (t)a'ma ra | ehkini |
| jalelean | memahiana | ma'maien | tahmae |
| menuko | manika | numugum | manuka |
| vio amlakulea | — | numugum | pakora |
| jurombi | mlu | (t)asisimasisi | nofura |
| jurombi rue | — | — | nikofura |
| jurombi | — | kaurarupu | — |
| jurombi | — | — | tarikaso |
| mbe menuko | — | (t)ufwa | nohkai |
| menuko | manika | numugum | manuka |
| nieni | — | nufuaien | taukau |
| miou | — | (tat)upwera | kopu |
| mabo | mabo | (t)amau' | nomafo |
| mabu | batautu | (t)aget | — |
| nai jedei ku- | — | (t)earis | nofafasia |
| lumarauo | | | amoiga |
| kulumarauo | ontuniboa | nadi toga | moiga |
| nai milampeio | — | (t)ahabu | nofafasia |
| milampeio rue | — | katahabu | nikofafasia |
| mlakorovio | mdolutuhi | (t)agave'li | notajia |
| mieli o | mhali | (t)ata'l, auarera | nofoua |
| madrulu | — | katata'l kat- | nikofoua |
| | | auarera | |
| mamabu | — | (t)ameg | nikohloga |
| mba tavio | mbeki fafiko | tiet | nofakia kifafo |
| yimo | | | |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|-----------------------|---------------|---------------|--------------|
| he enters into house | sili | mi mbuis | monsiuoaimo |
| he seeks | laga, tele | coro | mo sai |
| he finds | inau | riskurojini | mo sori |
| he covets | miseroa | naron kurive | mo boi |
| he steals | banako | fenake | mo rovrovi |
| he kills | atugi | tai, reviji | mo losulosu |
| he commits adultery | tauso | | mo raravi ci |
| adulterer | nata mole | karah hini | na vavini |
| | tauso | karah aris | marae vavini |
| adultery | natausoana | titic mi jij | raravia |
| thief | tea banako | fefenak | tamaloci |
| | | | rovrovi |
| he lies (tells a lie) | bisuru | gceris | mo dadan |
| a lie | nafisuruen | soromburan | dadan |
| it is a lie | bi nafisuruen | soromburan | le dadan |
| a liar | nata mole | fe boguv | tamaloci |
| | bisuru | | dadan |
| he speaks the truth | tili lesoko, | fari mene- | mo reteducu |
| | tili loamau | mene | |
| truth | nalesoko, | furetin | reteducu |
| | loamau | | |
| it is true | bi lesoko | furetin | le reteducu |
| | bi loamau | | |
| he marries a woman | tauri nagu- | kese nevseven | lace |
| | runi | | |
| she marries a man | lake ki nanoi | kotoi | mo lace |
| he goes before | bea | vemu | mo vano |
| | | | talom |
| he follows | rausi | vetoh, ausiri | mo sobue |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|-----------------------|--------------------------|-----------------------|---------------------------|
| mbajomoyimo | mbeki iuma | (t)aulupe | nofano kifare |
| jerarago | mleo kin | (t)asal | nosara |
| mlaiali | — | (t)eru | nosafia |
| jaro ka | felau kin | (d)ol keikei | nokaniani |
| mbina | mbina ¹ o | (t)akila‘ | nojigo, nojigofia |
| me mbini | mdolumbinhoe | (t)u‘wamo | notia |
| jiaka | mkikihi | (t)akila pitan | nojigo fafine |
| toro nasia- kaian | ata neki nkiki- hiana | yeramis | tatagata nojigo tagata |
| siakaian | kikihiana | -- | tajigo takau ma fafine |
| toro na vina- ian | ata nekifina- koana | yakila | tafakau jigo |
| mlasimbi | mkaua | (t)eyuwa | norohkavei |
| lasimbian | kauana | neyuwaien | terohkavei |
| mlasimbi | mkaua | neyuwaien | terohkavei |
| toro na mlasi- mbi | ata neki nka- uana | yeyuwa | tatagata eroh- kavei |
| mberiano | mbeti lehmau | (t)ani purhien | novisau mari |
| riano | lehmauana | nupurhien | tamari |
| riano | lehmau | purhien | nomari |
| mburi tira | mbilehe fafine | tariv pitan | noarafia tafine |
| jokiano toro tai | mlakiata sakai | (t)aparugyeru- man | nonofo ma ta- tane |
| nai ju kamu | mdu imua | (t)auupun | nofano mokagi |
| nai jakisori | mial | (t)uarisug | nomuri |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---------------------------|---------------|-----------------------|---------------------|
| he begets | bisi | pesi | mo uora |
| she is pregnant | tiena | jian | mo bag bage |
| she bears a child | bisela | pessus | mo vasusu |
| child-birth | nafiselan | miagk | uorae |
| it falls | roa | mi juv | mo nsovi |
| it sinks | tiro | mi un, mi ron | mo maduduni |
| he dips | bugi | tabe | mo seire |
| he dives | musu | mi un | mo tio |
| he follows the path | usi nabua | sorsar | mo sobue na sala |
| he beckons | bialo | oruvi | mo alovi |
| he beckons him | alofia | oruvi hini | mo tovi naco |
| he beckons him away | alotua ki nia | oruvi hini vec ait | mo tiu luna- cia |
| he beckons him hither | alofia mai | orúvi hini vine | mo aloviamai |
| he bows (his head) | tapau | botombot | mo tamaducu |
| he shakes his head | lig bau | rerenah | mobulabulaci |
| he works | uisiuis | majig | mo sakasaka |
| he makes | bati | uase | mo loli |
| he does | meri | uase | mo loli |
| his work | nauisienanen | majigan san | nona sakae |
| it smells (is odorous) | napoa | ni mbo | mo bonbon |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------|----------------|----------------|-----------------|
| nai mbari | mbat natina | (t)uva' | noamo agata- |
| kinerino | | numan(?) | mata |
| nai mbe jiano | — | (t)isinin ner- | nikofoijinai, |
| | | fun neabot | remafa |
| nai mbari tete | — | (t)uva | nofarere i ta- |
| | | | tama |
| baribarian | — | nameirien (of | tafarere |
| | | the child) | |
| mjoru | mletu | (t)umei | notakakia |
| madrudu | mdono | (t)amnum | nokero |
| jiti | — | (t)atu | nofuia |
| mjeyubi | — | (t)aho | nosuru |
| nai jaki ma- | miohi hamau | (t)owari suaru | nofano ana i |
| rambo | | | taretu |
| mbiligijumano | — | (t)aon | noriakina tano- |
| | | | rima |
| mbiligijumano | — | (t)aonpe' la | noriakina tano- |
| kanio | | | rima kiateia |
| nai mila | — | (t)atorinmaul | noriakina tano- |
| | | | rimape kafano |
| mbiligijumano | — | (t)atoraiyiv | noriakina tano- |
| karime | | | rimape kahmai |
| mbani mbari | mhbak | (t)asilaho | nikohkau |
| | mbatina | | |
| mbiligi | — | (t)urin | nohtakusa |
| mbarino | | ra'nkaba | |
| nai mimau | mbifihi | (d)ol wurk | nofijikau |
| mila | mdolu | (d)ol | nopena |
| mbejuku | felugkoe | (d)ol | nopena |
| kian imauian | konanfifihiana | rahan nalpa- | tiana fijikauga |
| | | kauien | |
| miovuvui | — | (tat)abien | ehkara |

| ENGLISH. | EFATESE. | MAEEKULAN. | MALOESE. |
|--------------------------------------|------------------------|-------------------------|------------------------|
| its smell (odour) | napona | nambon | bonina |
| it stinks | poa, inaposa | mi mbo mijij | mo bon sate |
| he sleeps | maturu | metur | mo maturu |
| his sleep | namaturuen anen | meturan san | nonamaturua |
| he puts to sleep (makes to sleep) | bakamaturu ki | uasebimetur | mo rururuci |
| he awakes | bilo | coro | mo leleo |
| he wakens him | bugo nia | vucini | mo barakai a |
| he rises up | tulena | tumerah | mo teteraci |
| he thinks | mitroa | mi gve | mo domdom |
| his thought | namitroan anen | daga geve | domina |
| he thinks of him | mitroa ki nia | geve hini | modomdomia |
| he thinks well of him | mitroa uia ki | geve mibu hini hini | mo dom ducu tele ia |
| it is plucked up (a plant) | mafaku | marue | mo masabusa- buti |
| he plucks up (as a plant) | baku | ruetocini | mo sabuti |
| he thinks bad of him | mitroa sa ki nia | gav tarhu- ciri hini | mo dom sate tele ia |
| he forgets | trara tani a | gamirocini | mo ntinoma- lioci |
| he remembers | mitroa bera- kati a | mi gve | mo domdom |
| he denies | koro | sorimbuni buni | mo sinaci |
| he conceals | koro, tasuruki | rigsesocini | mo soci |
| he confesses | tili sai a | fari mevus | mo vitiuoto uoto |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|---------------------|-------------|------------------|---------------|
| bonoti | — | nemiyevin | — |
| nai jono | mkono | (t)abien | ehnamu |
| nai monomelio | mionomban | (t)buli | nomoiroa |
| kian monome- | — | rahan | tiona moiroa |
| lian | — | nabulien | — |
| — | — | (t)eamuk | noreresia |
| | | | kamoiroa |
| nai jebijo | mleo | (t)eir | nofagona |
| nai mlambonio | — | (t)a'gi lan | nofagona eia |
| nai jumolu | mtumau | (t)atul | nomasike |
| nai jidromika | mdom kin | nici(n) tatu', | nomentua, no- |
| | | tumwa | manatunia |
| kian jidromian | — | — | tiana |
| | | | manatuga |
| nai jidromi | — | nici(n) ta'ti in | nomentua eia |
| kanio | — | | |
| nai miali nai | — | (t)asuk o'ni | nomentua pe |
| mbo | — | | eia erufie |
| a mburilario | — | katumkumu | nikopenakia |
| nai mburilari | — | tumkumu | nopenakia |
| nai miali nai | mhobe sa | (t)amuci lan | nomentua pe |
| mboba | nigana | | esa eia |
| tinieno mbom- | malio kin | (t)alu | nogaro |
| bogio | — | | |
| tinieno maia | mdom mahana | nici(n) (t)a'ti | nomentua |
| nai jauia | — | (t)aniapuni | nofeiva |
| nai mla mbonoa mbin | kin | (t)aniapuni | nofuna |
| nai mberilari | — | (t)ani purhien | notukua |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|-------------------|------------|---------------|----------------|
| it is hidden | pelu | marigsesocini | mo soci |
| he stoops | gusu | jejeroh | mo lo |
| he bends it | pelu ki | uase mehem- | mo cobe |
| | | behemp | |
| he folds it | lulu ki | rurivue | mo lumacia |
| he wraps it up | fifisi a | himpiji | mo nubacia |
| he unfolds it | fifi biria | vice | mo terea |
| he opens it | balagati a | vice | mo sikia |
| he spreads it out | bukisia | pursocini | mo urecesia |
| he shuts (box) | ponotia | körkor | mo broci coro |
| he closes it | ponotia | körkor | mo sagare |
| he ties | uti | mi mbuge | mo lasi, lico |
| he unties | rati | rumbagi | mo tere |
| a knot | tuut | rucin | taletalecacina |
| he splices | sokari | jimpetecini | mo cutu |
| | | | sodoa |
| it is loose | mafirifiri | macamcar | mo madaua |
| it is untied | marati | marumbu | mo tere |
| he fastens | bati suki | mi mbuge | talecaci, lico |
| it is fastened | bati suki | migcar | mo mataleta- |
| | a i tu | | lecaci |
| it leaks, drips | tuturu | turitur | mo tuture, |
| (house) | | | nadi ateaci |
| it leaks (canoe) | toroa | futafut | mo nura |
| it is shut | pon | fonfon | mo sagare |
| it is open | tapare | tambar | mo puai |
| he circumcises | tefe | teve | — |
| he is circumcised | bi fisi | mi roş | — |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|---------------|----------|-----------------------|----------------------------|
| nai jo luku | — | ka'ŋueig | nikohmuni |
| nai milibi | miehie | (t)asilaho | nofao |
| nai sabia | — | (t)abaiyu | nofatuia |
| nai mjukio | — | (t)abaiyu | nopuria |
| nai mjulio | — | (t)areg | noputugia |
| nai mbisio | mbiki | (t)avis | novetia |
| nai mbakilari | — | (t)avis | novetia |
| nai mbisio | — | (t)evi | nofoforosia |
| nai mla koi | — | (t)abusig | nopojina |
| nai mla mbono | — | (t)abusig | nopojina |
| nai mbiterani | mbitoke | (t)upweris | nofausia |
| nai jumbari | mlovati | (t)is | novetia |
| buku | buku | kiapuk | fakapuruga |
| nai miasolio | — | (d)ilpun | novahtakina |
| mijumbo | — | (t)alukaluk | ehlavaaunu |
| mijumbo | — | (t)is rucis, | nikovetia ¹ ia |
| nai mlakakari | — | (t)alis | nofausia |
| mlakakari jo | — | (t)iucis | nikofausia |
| mbaridrudruli | — | (t)owag, (t)a'li | nohturu |
| mbetumi | — | (t)ariu | nofano tatai i iei |
| mbono | — | katabusig, kasisug | nikopojina |
| jo jubabu | — | atig upahin | nikofakasara |
| nai jivi | mdeve | dos nitum | nonage tanofoga |
| a jivio | — | yausevia | nikonage tano foga ytey |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---|--------------|---------------|---------------|
| he washes hands | fafan | kisi fer | mo osiosi |
| he washes (cloth, dish) | bulosi | mueti, rosovi | mo subi |
| he bathes in sea | los natas | roseros | mo loloso |
| he washes with fresh water after bathing in sea | bagaranu | roseros rue | mo nsansalela |
| he makes clean | bulosi | uase vogvog | mo vacasaci |
| it is clean | tare | vogvog | mo wuso |
| he wrings | taui | uuriri | mo virici |
| he swims | afa | irog | mo alo |
| it swings | tuletule | mi sar | mo sipsip |
| kava | namaluk | meruh | mo hai |
| he strains kava | seri namaluk | meruh toritor | — |
| he strains grated cocoa-nut | rea ki | mi pus neni | — |
| it grows | bisau | mi tuv | mo sula |
| it is ripe | matua, imani | mi men | mo loa |
| he is mature | matua | taramb | mo nsea |
| he asks it | tatago sa | nugsi, rame | mo damia |
| he asks him for it | tagofia sa | ramehini | hinimo damia |
| | | | cinia |
| he buys it | bagkotefia | fuiiri | mo uolia |
| he buys it from him | „ tua i | fuiiri jicin | mo uolia |
| | | | asana |
| he sells | sori | mi pos | mo uoluol |
| he blesses | bisa uia ki | mi rij mi bu | mo kalakalae |
| he curses | bisa sa ki | mi rij mi jij | mo varvarto- |
| | | | vici |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|-----------------------|-------------|----------------|----------------|
| a jekonjumano mlilihi | n' mana | aru welum | notahtaroa |
| | | nel'limi(n) | arima |
| bukono, jekono | — | temem, (t)afel | nopohpokia |
| a jeliou ea tei | mloho ie | n'sahi teig | nokaukau |
| — | — | (t)eigu nahu | — |
| a mlakono | mdolumahana | tafel | notahtaroa |
| | | | noma |
| mbe mbo | mbohi | (t) auwer | nikoma |
| nai mbuvai | — | (t) auver | nojikivinia |
| nai mia | miava | (t) eai | nokar |
| nai malabu- | — | (t) eai | — |
| lavu | | | |
| miou | milik | nakava | kava |
| mbudigio | — | (t) auwerin | — |
| mjukoni | — | (t) auwerin | — |
| marou | | | |
| nai miluo | miua | tiyan mita | nosomo |
| nai meruo | — | (t) ea'tu | nikohleu |
| mbe torovu | ata kulna | matu | nikosore |
| | matua | | |
| mbikanio | fiukin | teasia in | nonugia |
| mbikanio | — | teasia in lan | nonugia iateia |
| denio | | | |
| nai mbulio | mbulie | (d) os emti(n) | nofamata |
| nai mbulio | — | (d) os emti(n) | nofamata |
| denio | | o'ni | iateia |
| nai mpilipili | mbulvuli | (t) uadi | notufa |
| mili bu ka | mhou mbohi | (t) ani amasan | noarafaina |
| mili mboba ka | mhou sa | (t) ani ra | nosa'iri |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|------------------------------------|------------------------|----------------------|-------------------|
| he paints | buluti | urur | mo buli |
| paint | nebulu | naur | bulu |
| oil | narora | suan | bulu |
| milk | susu | nasus | susu |
| breast | susu | susin | susu |
| nipple | meta ni susu | meta nasus | matae susu |
| to oil oneself | tumanaalofia narora | kase suan | basibasi |
| to comb | siki biri | cirigcerevur | cacari |
| a comb | seru | hegcirigcir | icare |
| a fillet or crown | tagotabau | nejaj megcere | dogo |
| necklace | nanu | daga mahoni | vinivini |
| beads | nanu | nasum | som |
| armlet | ban, banchen | nerar | ban |
| bracelet | lele | neramb | rederede |
| nose plug | sumili | rigenembur- umbur | — |
| nose pin | sumili | rigenembur- umbur | ienena bona |
| ear pendant | fakataliga | ririg | ienena boro |
| girdle | lufa | naun | — |
| wrapper | — | nambas | ualualis |
| belt | intali | otohatu | asetuatua |
| waist cloth | nafilak, natofe | raundabo | cibo |
| woman's covering or waist cloth | nasieg | nambas | — |
| he is naked | malamala, tabua | maramarho | ebena mo proci |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|-------------------------|------------|---------------------------|---------------------|
| mbivitauro | — | (t)afali | noamosia, notusi |
| — | — | nisipun | tatusi |
| sunusunu | — | nahu nien | vairakau |
| yu vati | — | naha(n) | vaiu |
| yu | ohun | naha(n) | fafata |
| marayu | — | nemti(n) | tau |
| miovuovu | — | arabei yen | koama |
| | | nahu nien | |
| jumbija viji | — | il owanun | koseserua |
| merisi | n'sel | na' | seru |
| tenambivikari | --- | malo | fouru |
| mbarilo | | | |
| — | --- | noa nadi | karoa |
| | | katowan | |
| iomo | mumoi | noa nadi | atinea |
| beni | mumoi | nōsi nien | gaipu |
| tajeligo | — | — | — |
| — | — | nadi (t)a'gi | — |
| | | nubuga nigen | |
| — | ... | nigi | pukunia i eisu |
| pejeligo | — | — | vahkai |
| kuliesi, yunu | kukulakai, | katauti | matarua |
| jevisevi | munu | | |
| | — | nitum | tahpono |
| kulumbue | — | katauti | tahlava |
| tatu | n'sibe | lavalava | lavalava |
| tukulo | n'sibe | — | — |
| niambene iauo kulnatutu | | (tat)eiyu umei tahkanonea | |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|----------------------------|---------------------------|-----------------|----------------------|
| he is clothed (clothes) | susu | kari morin | mo ruru |
| woman's skirt (grass) | namaseri | nambusir | — |
| bark cloth | nafon | firinice | — |
| cloth | nafon, natofe | morin | ruru |
| she plasts a mat | bau namit | veji devij | mo vatu na balata |
| a mat | namit | devij | balata |
| cocoa nut leaf mat | takafau | noruh | evei |
| basket | bolo, nala | nacat | cete |
| cocoa nut leaf basket | bora | nacat roni | ciriciri |
| tree | kasu, lau | nice | wucaï |
| wood | kasu | neriv | wucaï |
| grass | namanau | dombui | ramesmesu |
| forest | namiles | ribuh | naurata |
| its leaf | naulina | raun | rauna |
| its branch | nirana | sagcasagk | masagana |
| its bark | nauilina | firinice | urina |
| its stem | namalona | marijan | unsuna |
| its root | nakoana | rambuin | orona |
| foot of tree | nalake | batin nice | unsuna |
| | nakasu | | |
| top of tree | nauri na asu | romon nice | uluna |
| its flower | nabumana | lugan | tetena |
| it blossoms | buma | mi pug | mo vira |
| its fruit | nuana (na ua fanan na) | | virana |
| crown of head | namasuana | nembun barun | usogi |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|--|---|---|---|
| mia kulum- arauo — | — — | (tat)aveg yen naditoga niaaaua | notakai siegi |
| yelimbu kulumarauo nai mbie yembi | on ontumboa — niambe | numas naditoga,napin (t)au' numutagei | — — norapakau pakaunia |
| yembi jogi basaro basaro, suru- mbu | — atinbo — | numahan katum kubahau | turau, pakau kato borobora |
| buriesi iesi majumune — | lakai leke numunahi — | nigi nigi nuve'lu eluan | rakau tagamotu tagafari tagamotu |
| mati jati kulukuti mokoti mbati burumbati | lutene latene kukuna behetene kaqatene — | numa,numalin nel'limin nosin nubutin nakin nauun | tanorau tanora tanokiri tanokoga tanokai tantafito |
| jumoti niati mbe niati marati | — figatene — masaktene | naulin nauun (d)us nauun nowan | susuku rakan tanose — tanofua |
| suku na mba- rino | — | no'we(n) | roto uru |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|-----------------------------------|---------------|--------------|----------------|
| he is bald | masua | mi puis | mo dilo |
| fruit tree | nakasu tau | nice henicen | wucaï |
| | nuana | | cancane |
| the tree bears fruit | nakasu i tau | nice mi uan | wucaï mo |
| | nuana | | vira |
| fruit is on the tree | nuana i tau | nice mi uan | virana le toco |
| | nakasu | | na wucaï |
| fruit is not on the tree | nuana i tika | nice se uan | virana mo te |
| | nakasu | ere | toconawucaï |
| the tree has no fruit | nakasu i tika | nice fanan | wucaï mo te |
| | ki nuana | jicer | viraca |
| a plantation | atalemat | naroman | lolo |
| a reed | usu | mebur | litu |
| he fences a garden | bati goriata- | uase bio | mo loli baba |
| | lemat | | coro |
| a fence (reed) | rafena | bio, nerut | na tei baba |
| he makes a reed fence | rafe rafena, | tahi nerut | mo tei baba |
| | batirafena | | |
| a fence (wood) | nakoronakasu | nerimberimb | baba |
| a fence (stone) | nakoro fatu | nabor | uoda |
| he makes a stone fence | butua ki na- | mi tuv nabor | mo tiu na |
| | koro, bati | | uoda |
| | nakorofatu | | |
| he burns it | tapara ki nia | siri | mo sulia |
| it burns | faga | pagpag | mo cane |
| he clears ground for a plantation | umwa | mi geis | mo hulihuli |
| he plants yams | lau nauï | ruvue norum | mo duli |
| he digs | kili | kiri, kirkir | mo cele |
| he weeds | but | kase dombui | mo huli |
| vine of yam | ora nauï | rugcirum | tale na |
| he trains the yam vine | bati ora | ketecini | ragorago |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|-----------------|--------------|-----------------|-----------------|
| mou | — | ticin aba | nikotera |
| buriesi meme | — | napigen | tarakau nofua |
| buriesi mbari | — | (t)auwa | tarakau noa- |
| marati | | | moa afuania |
| buriesi jakou | — | (t)ureiyu | tanofua i tara- |
| | | | kau |
| buriesi maka | — | nowan dica | tanofua ejikai |
| takou | | yen nigi | i tarakau |
| buriesi binia | — | nigi (t)usau- | tarakau sifu- |
| | | waien | ama |
| tinabio | fometetahi | nasumien | vere |
| javini, yi | lambotue | nyuig | tagasau |
| nai mla sio | — | (t)agabutin | notuki kaupa |
| sio (moluma) | nko lambotue | nabut | kiliwini, tapa |
| nai jumbija sio | mdolu ko | (t)aru nabut | noraga kiliwini |
| | lambotue | | |
| sio kouo | kolakai | kaupa | kaupa |
| tagveru | — | nibai | bae |
| mbironi tag- | — | (t)a' li nibai | nobae |
| veru | | | |
| misembio | mnotu | (t)avan a'tu | notugia |
| sembi jijenio | nikam nkani | (t)uo, (d)us | nohka |
| miimo | mkuru maha- | (t)aiya, (t)au- | naua |
| | na fiko | wei numei | |
| membija yubi | miahi niobu | (d)isuv | nohpura aui |
| mkili | mkili | — | novere |
| mburisoro | — | (d)ol nuve'li | norapoki |
| tou yubi | fitokobu | nuvia(n) | tasomo aui |
| mbivi to yubi | — | (t)eibiug | nobiagi |
| ka yi | | | |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|-----------------------------|--------------------|--------------------|----------------------|
| he cuts wood | ta nakasu | tai nice | mo taitai |
| he cuts wood with knife | inisi nakasu | tai cini nambu | mo sibai |
| he cuts wood with axe | tagotefi nakasu | tai cini sevsev | mo ribai |
| he cuts (with scissors) | aleti, kamuti | gcoji | mo roti |
| scissors | aleti | hegeo | sisis |
| knife | mas misimis | nambu | siba |
| axe | tagoto | sevsev | riba |
| digging stick | kale | hias | icele |
| shell tomahawk | karau tare | dere | icia |
| stone tomahawk | karau ni fatu | dere nivit | icia |
| shell scraper | kai | natu | itaci |
| shell borer | basiu | nerur | isese |
| he bores with a gimlet | buloki | mi uis | — |
| bamboo | lobu | nambu | wubue |
| bamboo knife | bit, lobu | nambu | isiba |
| to cut with bamboo knife | tefe | teve | mo sibae |
| he shaves his beard | masi nasina | reve human | mo lega |
| he planes wood | niti nakasu | uase nice jajar | mo taci na tabuea |
| he saws | sari | rishotuve | mo sarosaro |
| a saw | sar | neris | isaro |
| he writes | mitiri | mi ri | mo oli na bebe |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE |
|-------------------------|-------------|------------------------|--------------------------------|
| — | — | (t)itei nigi | nosau rania |
| jivi iesi | msive lakai | (t)itei | nosau i tama- jira |
| je iesi | dau lakai | (t)a'tu, (t)itei | nosau i tatoki |
| mburoni | — | (t)acis | nohtuji i tara- gutu sukale |
| — | — | no'li keivite | taragutu sukale |
| iombogi | masimas | nau | tamajira |
| tagoto | voka | kibas | toki |
| bursi | bosua | ka'kil | (ta)ko |
| piliago | — | kibas lauwan- tahi | toki |
| — | — | kupau | toki uri |
| tuo | — | kauven | kasi |
| — | — | kupau | bajinea |
| jukoni ka kimlet | — | (t)uvahicimlet | nooiri i taviri |
| jambogi ka vijiniono | — | nau | tamajira |
| — | — | nau | tamajira |
| mbitivitio | — | litei (nau i ipari) | nosere i tama- jira |
| — | — | (t)akaci | nowurusi kum- kumi |
| mbivitauro | msiue | (t)aci | nowurusia favaka |
| je | mde | (t)ivi | noseria i tasa |
| bembe | — | sa | tasa |
| mbivitauro | — | (t)itei, (t)aaoa | nosere |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|--|---------------------------------------|--------------|---------------|
| he engraves | mitiri | kinji | mo cacari |
| paper | tusi | romberat | bebe |
| he makes figures | mitiri | mi ri, urur | mo cacari |
| blood | tra, ra | ren, nere | dai |
| it bleeds | mita | mi re | daina mo kolo |
| it is rusted | tumana mita nia | ren hani | mo daica |
| rust | tai | ren | dai |
| it is mouldy | milesira | mitoro | mo wuwuca |
| yam | naui | norum | dam, ram |
| taro | tal | buagk | bueta |
| sugar-cane | parai | natuv | tou |
| sweet yam | niau, niabu | rumkonkon | suru |
| wild yam | taumak | rumdombui | latelate |
| banana | natse | nevij | vetai |
| bread-fruit | nabitaui, nab- itam | betiv | baico |
| chestnut | namape | nies | mabue |
| almond | nagai | negi | tapoa |
| rose apple | kafika | havih | avica |
| iron wood | nieru | nicri | iaru |
| arrowroot | nabeta | nembe | bokatacota |
| croton | nagau | nejaj | teri |
| kava plant | namaluk | meruh | hai |
| turmeric | intei | igag, botiag | — |
| banyan | namaga, nabaga | nempagk | baka |
| tie bread-fruit to- gether | lei nabitaui | vutice betiv | lasi vatawuci |
| twist bread-fruit off tree with forked stick | pasuli nabi- tau, sike nabitaui | gcoji betiv | nsulae |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|------------------|----------------|-----------------|--------------|
| ja | nta | (t)itei | noarajia |
| mbe burikija | nta mkiti . it | peper | pepar |
| mbe tauo | — | (t)itei narumu | noseria tata |
| | | nadi, (t)anoa | unca |
| tauo | mhelie | nira | toto |
| bilaiu | niau | (tat)amra | nototo |
| iou rino | — | (t)amra | nikotagi |
| ajivika iou rino | — | namraien | tahtogi |
| mjululu | — | sicausicau tati | nikoseseke |
| yubi | niobu | nu' | taufi |
| biako | biagka | nitei | taro |
| botobi | sob | natu | toro |
| torouo | vileua | — | tarei |
| ia | — | noanauug | foiaka |
| barabi | vihi | nipin | fuji |
| berebi | mbatai | nime | kuru |
| ya | — | nauo | teifi |
| uegi | nigai | — | tarie, tagai |
| sebisa | — | nigauvug | kafika |
| burielo | niau | nil | toa |
| mariembio | bembiagka | nowanakaka | atowa |
| terumbumo | — | niupbut | tarapoji |
| burumiou | milik | nakava | kava |
| tauo | n'soa | nadiaua | — |
| burumbaku | botmbagka | nebuk | taoa |
| miadri jivijano | — | nikilin | kofausia |
| mji berebi | — | (t)a'li | koraua |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---|--------------|---------------|---------------------|
| the forked stick twister | esike | hegco | insula |
| gather fruit | lei (or bai) | pere fanan | rako |
| | nua nakasu | nice | |
| pluck fruit | lei nuana | jivue fanan | — |
| basket (men's) | bolo | nacat | cete |
| basket (women's) | nala | nacat sa | cete |
| | | nevseven | |
| calabash | susu | sarve | uaituculovi |
| pit | moru | burin nam- | moru |
| | | bur | |
| cave | falea | burin nivit | uaba |
| hole | moru | burin, nam- | buru |
| | | bur | |
| house | (na) suma | naim | vanua |
| public house | farea | hemir | robo |
| village | natokon | terecim, fenu | batui vanua |
| rafters | nerau | bimbiri | iransa |
| ridge pole | (na) fatu | demej | uobatu |
| pillars, or upright posts | tipa | nembit | beru |
| sticks tied on raf- ters | nafarat | nabace | buconi |
| plaited cocoa nut leaves for roofing | nabora | noruh | tabocao |
| thatching reeds | nausu | mebur | — |
| to cut or get reeds | bitesu, | tai mebur | kamue na |
| | kinigot | | litu |
| he thatches house | taki nasuma | tiri naim | mo turu na vanua |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|---------------|------------|--------------|----------------|
| jojou | — | nu'mnadi | tarau |
| mbari mariesi | — | katauwan | kosara fuanea |
| burimbulagi | — | ka'li | toria fuanea |
| mariesi | — | — | — |
| — | — | — | — |
| basuduo | — | nowan nalulu | roro, foivai |
| bulukumpili | n'bul | nimil | rua |
| buluvaïu | — | nupug | punaga |
| mpili | — | wal | fakafotu |
| yimo | iunia | imwa | fare |
| komeli | kamali | imeium | marai |
| komeli, vio | kamali, va | elahonu | — |
| vonuo | — | — | — |
| buomokou | — | nel'limi | aragafare |
| nalo | — | nimwa | — |
| yino | botqu | kilafari | taufufu |
| martea nalo | matamba | nubau | apou |
| kursumpi | — | kelawau | akaukau |
| mbolo | — | kumeilu | rauniu raga |
| mamburi | — | katueiyu | agasau |
| me mamburi | — | itei, eabu | kofijia agasau |
| nai mbirei | — | (t)ua | notau fare |
| yimo | — | — | — |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---------------------|---------------------------|---------------|----------------------|
| front of house | meta nasuma | naho naim | bagona |
| back of house | taku nasuma | hombuin | ubutana |
| inside of house | inrum, ekobu | naro naim | lolona |
| outside of house | ekatema | vere | varcona |
| end of house | napago na- suma | cerin | sisina |
| ladder | tea sakién, tea bagien | nesar | icaocao |
| ascend | saki | mi sah | sace |
| descend | siuo, siua, sua | serih, merig | mansuri |
| top of house | nabau nasuma | napo naim | uobatuna |
| middle of house | malebuto nasuma | ribuh | na liucana vanua |
| door | meta | nokonapata | v sagare |
| window | meta lolo | natug | matisia |
| bed | maol, 'ol | nemerer | tsaraenoa |
| stage | fata | hetoro | ivasa |
| oven | ua (of, ubu, um) | nambur | buru tutunua [nan |
| oven-stones | libu | nivit henice- | dila |
| tongs (split stick) | agau, uataki | hego | tauokala |
| leaves sewn toge- | fefe | netut | ironsoi |
| therto cover oven | | | |
| he coo's it in oven | taonia ua | peni | mo tawu |
| he roasts it | benia | ragasi | mo tunu ducia |
| he boils it | nobania | parhicini | mo nsilibia |
| he opens oven | buka ua | veji netut | mo sikia |
| he heats oven | buria ua | — | mo visi buru |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------|-----------|------------------|-------------------------------|
| — | — | — | tapetofare noiei tavehtoka |
| yimo iorou | — | nemtan | tapa fare wei- muri |
| bulukiyimo | — | ne'rfun | weifare |
| yimo ikiti | — | nemtan, ilua | weifafo |
| iosombi | — | kauuga | takesi (or tano kese |
| makolokolo | — | ku'la | firifata |
| mbabini | mhaki | ari, ariaua | kofiji |
| mbatobi | mbuta | ewaiyu | kotoifo |
| yimo levilevi | — | na'gen | taposfare |
| yimo ebiso | — | nalugen imwa | takogafare |
| maratabo | biteksaba | asisig | vehtoka |
| „ na teliki | — | kasaranum | jiroga |
| jogi | kirog | numahan | potu |
| barimbaro | kovata | nafatafata | fata |
| pili | baumo | — | ruakinea |
| veru | — | noanumun | firikiga fatu |
| burumpia | — | kufe' | teikofi |
| bururu | — | nisuv | — |
| nai jonio | mdoni | (tat)uvun | noputoi |
| nai misembio | — | (t)eeeg, (t)avan | notuna |
| nai jon ea | — | (t)uvin | notuna i tavai |
| mpili marauo | | | |
| nai mbiri joko | — | (t)avus | kofukiatatabutoi |
| nai jobokari | — | ar'li nigum | nofakaveregia |
| sembi | | | |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---------------------|---------------|----------------|----------------|
| native pudding | nakoau | narog | ueue |
| baked in oven | (kabu) | [can | |
| food | nafinaga | henan, natin- | sinaca |
| to present food on | sikerau | sahavui | nubanubae |
| a leaf | | | |
| to break a yam | sipa nau | kaforai | toboia |
| (cooked) | | dahum | |
| to cut a pudding | kuti nakoau | bojere narog | cabea |
| wooden cutter of | makus | hemaj | icabe |
| pudding (wood- | | | |
| en knife) | | | |
| it is raw | meta | mi mer | mo baro |
| it is done (cooked) | mas | manog | mo noca |
| cup (cocoanut) | las | neras | lasa |
| platter (wooden) | siloa | sevsev | rova |
| to grate cocoanut | koi naniu | koi neni | saroi |
| kernel | | | |
| expressed juice of | lor | nasus neni | buli niu |
| grated cocoa nut | | | |
| to wring (or ex- | rea ki nia | mi pus | virisi |
| press) it | | | |
| to wring it on to | rei nakoau is | mi pusi ra | virisi na ueue |
| the pudding | (lor) | narog | |
| he moistens the | bue nakoau | gcisi hini nue | mo reucia |
| pudding with any | noai | | |
| liquid | | | |
| he grates yam | ma nau | suvue norum | mo biri |
| he peels yam | masi nau | vivi norum | mo sibae |
| he scrapes a pig | gari uago | vagki bu | mo biribiri |
| flesh. | napakas | bue | visico |
| fat | napakas tare | nerernan bu | hero [habu |
| he gathers firewood | bai nakabu | kaba homp | mo rako na |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|--------------------------|---------------|----------------------------------|-------------------------|
| joko | — | nohol | buri |
| senanien | — | nuge(n) | akai |
| a mudri jo a yu | — | katakubutin | tarau |
| mbure korovio | — | kataga'li | kotufia |
| jivi joko | — | katitei | kotujia |
| sori | — | naven nigi | — |
| tamaro | nmata | (t)e'mta | emata |
| menoko | meheko | (ticin)aba | nikomoa |
| baja | — | nosi nien | tagajaniu |
| baju | — | — | vakahloi |
| joli | — | katacia | kumkavenia niu |
| jomarou | — | — | vainiu |
| mbuvuia | — | auwerin | kotauia |
| jumbui joko | — | — | kotauia i taburi |
| — | — | (d)ol amati matig yen nahu | kofuia |
| nai mbiji yubi | — | (t)arian nu' | nosoroa aui |
| nai searo | — | (t)itei | nofoia aui |
| nai milika neve- tunu | — | (t)acia | nowurusia ta- pakase |
| sunbue | bukahi | nuvahege(n) | kano uri |
| kulukumbue | — | (t)aruan | tagako |
| mbari yetu | mbati lakambi | — | nosara fie |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---|---------------------|---------------------------|-------------------|
| he draws water | ut noai | tabe nue | mo rasu na reu |
| he fills a water bottle | uti noai ni fatu | juvi nue ra nabuetuhur | mo rasu na reu |
| he fills it with water | utia noai | — | — |
| he scoops out water | sao noai | tablab nue | mo rasu |
| a water bottle (cocoa nut) | las, noai | nabuetuhur | uouai |
| lime | naob (na) nopa | niev | awu |
| he plasters it | bulutia | burji | mo bulia |
| canoe | rarua | nice | aka |
| outrigger | semen | nejam | isama |
| wooden pins fixed into outrigger | lago | batirug | laku |
| sticks reaching from canoe to outrigger | nakaukau | nebu | eua ewa |
| sticks across the latter | nakiat | rambuenbag | cacoitoa |
| board | baba | neriv | vataavata |
| board across end of canoe to keep waves out | pelegalu | neriv mi tok ra burin | tibatasi |
| side boards sewn on canoe | nai | cerin | tibatasi |
| he embarks | bagi, i ba rarua | mi sah ra nice | mo cao |
| he disembarks | miti rarua | serivut | mo coso |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|--------------------|--------------|------------------------|--------------------------|
| mbiubi ue | mitub nuai | (t)atu nahu | noeitu vai |
| mburubi baue | — | (t)ivipen | nofakafonua tafoi vai |
| mburubio ka ue | — | (t)ivipen yen nahu | — |
| mbiubi ue | — | (t)atu | noeitufokina tavai |
| baue | — | nahu | foivai |
| yebi | cene | kabil ruan kavan | buga |
| nai mla ka yebi | — | (t)ua | nopagia |
| tauako, uako | mbagi, oagka | negau | boruku |
| niame | nihama | rimel | tiana |
| bujoku | — | noanulul | afatoto |
| soborano | — | niciatu | akiato |
| rukuruku | — | — | — |
| baju | — | nuve negau | — |
| baju | — | — | — |
| baju | — | nehi, or mahi | arauai |
| mbgnea | — | (t)ari no'wen negau | nosopo itavaka |
| mbujo uro | — | (t)uvari | nosopokia i tavaka |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|--------------------|--------------------|--------------------------|----------------------|
| he loads a canoe | uta rarua | socini nice | mo eragacia |
| cargo of canoe | nauta rarua | narojaroj na nice | eragana |
| stem | kobe | naho nice | batuna |
| stern | ketaku | buri nice | unsuna |
| he bales out canoe | masi rarua | reve minmin | mo rasu na aka |
| middle | malebuto | ribuh | liucana |
| hold | nauakana | burin | sacarucu |
| bottom | nalakena | membun | tacere |
| baler | neas, tata | nores | irasu |
| paddle | nauos | nabos | iuose |
| he paddles canoe | balusa ki rarua | mi su nice | mo sua |
| rudder | semani | nabosbaro- baro | iuose lailai |
| he steers | bu semani | forocini | mo lailai |
| rope | name, intali | dereni- cembin | tale |
| mast | netere | nambunesir | bue |
| sail | nilai | hembin | habani |
| he sails canoe | tagiekirarua | hembin rerer | mo balabala |
| he goes a voyage | borau rarua | misahranice | mo sua |
| he navigates | bouolau ki | foro | mo lailai |
| he hoists the sail | tagie ki nilai | revei hembin ve macat | mo taci na habani |
| he lowers the sail | toro nilai | reve juri hembin | mo tucu na habani |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|-------------------------|-----------------|--------------------|---------------------------------|
| menikatauako | — | (t)auuta | nofakauteina tavaka |
| — | — | nauuta | auta i tavaka |
| buruako | — | nemtin | uru vaka |
| malauako | — | nipiken | muri vaka |
| mjetum ea tauako | mbat n'sum | (t)ies | kotaiakia tatai |
| ebiso | — | nehi | koga vaka |
| bulukiuako | — | nupuga negau | noa tafoi takere |
| barene | — | takele | tafoi takere |
| yobou | — | nies | tahta, tahta ririake |
| babeluo | nivoho | nivea | foi |
| mbeluo ka tauako | mbahua mbagi | kin (t)asua | nosua |
| vu | vu | nivea matua | muri foi |
| nai jelani vu | mkun nivoho | (d)os nivea | nomatakina ta- muri foi |
| sobou | telveou | taula | taura |
| ijo | n'daliu | tila | jira |
| maja | lai | niven | tara |
| miadri matika tauako | — | (t)asua | nofajia tara ka- tere tavaka |
| — | — | (t)asua | koforau |
| — | — | — | nomatakina |
| nai mbisi maja | — | (t)auwahe niven | kofujia tara |
| nai mburilari maja | — | aka' niven | notorojieifo tara |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|-------------------------------------|-------------------------|-----------------------|------------------------------|
| he fastens the canoe (painter) | lukoti rarua [kor | mi mbuge | mo lico na aka |
| anchor | namtau, ag- | nivit, agkor | licobuma |
| he lets go anchor | toroa ki agkor | per tocini agkor | mo balaci na licobuma |
| he heaves anchor | bu bisaki agkor | revei agkor | — |
| the canoe departs | rarua i milu | nice mijo | aka mo uala tiu |
| he makes fast the rope | luko name | mi mbuge de- | mo lico na renicembin asi |
| he lets go the rope | toro name | pertocini de- | mo tere na renicembin asi |
| he twists (makes) a rope | bulo ki name | furiri hosisis | mo tuwaci na tale |
| he fastens (tethers) with a rope | lukoti | mbuge hini hosisis | mo lasi a |
| he makes a canoe | ta rarua, bati rarua | uase nice | mo tai aka |
| the sun | elo, alo | niar | alo |
| the sun rises | elo i saki | niar tava | „ mo sace |
| the sun sets | elo i musu | niar jaror | „ mo subo |
| the sun shines | elo i tera | niar sene | „ mo sarasara |
| the sun is clouded | elo i melumebu | niar botumor | taro cowu- cowu |
| the sun is hot | elo i sui | niar | mo alo |
| the sun is overhead | elo i to bora- bau | niar vosom- but | metaialo mo vosa |
| the sun is declining | elo i magali | niar beris | mo rereci |
| heat or rays of sun day | sui ni elo naliati | sisihaca uterin | masagae alo rane |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------|------------|-----------------|----------------|
| nai miadri | — | — | nofausia |
| tauako | | | tavaka |
| veru | vatu | us | taus |
| juvani veru | fut n'vatu | (d)el'man us | nojirikia taus |
| mburi veru | — | (t)auuta us | notakina taus |
| tauako mbano | — | (t)aiyu, (t)iet | nofano |
| | | | taboruka |
| malakakari | — | (t)atu | nofausia |
| sobou | | | tataura |
| juvani sobou | — | (t)is, (d)elman | nonahkia |
| | | taula | tataura |
| nie sobou | — | (t)uwerin | notapea |
| | | | tataura |
| miadrokari | — | — | kofausia |
| (ka sobou) | | | |
| je tauako | — | (t)itei | nosau vaka |
| maregio | metikiau | mutigar | tara |
| maregio mjibi | „ mhaki | d)el'man itahi | taranofenake |
| maregio mjoru | „ mlet | (t)eravarev | taranokero |
| mbe nieja | — | terauwia | tara noji |
| meliju jen ko | — | nupua | tara einaru- |
| maregio | | (t)eabot | maru |
| niniotoru | — | (t)erauwia | tara eji |
| jo menemedu | — | (t)atul | koatihtu |
| | | a'rua'ru | |
| jokoro | — | (t)alelin | notufakatafa |
| | | | tara |
| ninio, niatumi | — | nerauwien | tajigia tara |
| bogo, ligian | bog, lani | lenyan | teao |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE |
|----------------------|-----------------------|-----------------------|-----------------|
| night | bog | ambug perin | dodo ulurane |
| morning | bilibog | nembug | ravrave |
| evening | gotafanu | jorjor | |
| midday | elo borabau | ribuibhiar | utigi alo |
| midnight | nabogien | naut a mirag | valvalucaci |
| | potauota | | |
| forenoon | aliati matua | niar girih | butinialo |
| afternoon | elo magali | rebareb | ravravi |
| darkness | namaligo | naut a baso | dodoca |
| light | namirama | naut a majiri rane | |
| it is dark | i maligo | naut a baso | mo dodoca |
| it is light | i mirama | naut a majiri mo rane | |
| fire | nakabu | nokambu | habu daica |
| firewood | nakabu | nokambu | habu mate |
| the fire burns | „ i faga | „ pagpag | habu mo cane |
| the fire is out | „ i mate | „ mi mej | habu mo mate |
| he kindles the fire | sigsignakabu | riginokambu | habu taucuni |
| | | | habu |
| he puts out the fire | bati bunu | pumbuni | habu soro |
| | nakabu | nokambu | mateia |
| he produces fire by | bisi nakabu | varavar | mo cicebe |
| friction of two | | | |
| sticks | | | |
| he lights a match | magirimatsesesi majes | | mo viusaci |
| flame of fire | mena nakabu | norimeg- | vebe |
| | | kumbi | |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------------|--------------------|--------------------------|-------------------------|
| bogian | imbog | laben | (ta)po |
| kabijo | fonuana | leblaben | pohpo |
| kijevi | celab | le'neiyiv | tefiati |
| liere | eliate | nerauwia tea- but | taotea |
| sebisaro | nekimbog | manatu naru- gagum in | tatuapo |
| maregio mba- bini | — | laulauug | tabohpo |
| maregiojokaro | — | naterevarev | notufakatafa tara |
| vio mbom- bogie | fiko mlolo | nabinabu | epauri |
| miamoian | mamama | niyan | marama |
| mbe vio | — | (t)abinabu | epauri, niko- pauri |
| mbombogie | — | (t)iyan | emarama niko- marama |
| sembi | nikambo | nigum | tiafi |
| yeto | lakambi | nigi | tafie |
| sembi bovago | — | (t)uo | tiafi nohka |
| sembi maro | nikam mate | (t)abbus | nikomate tiafi |
| jobokari sembi | ndohonkat nikam | ar'li nigum | notugia tiafi |
| mlambini | ndovinhoe | (t)uaw' abbuo | notamtia tiafi |
| sembi | nikam | | |
| mbitiviti | — | (t)itei tuo | nosigafi |
| sembi | | | |
| mbijanomasese | — | (t)urin | notara matjes |
| juamene | — | nemnamin nigum | taurafi |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|--------------------------------|--------------------------|--------------------------------|------------------------------|
| smoke of fire | naasunakabu | nesen | asuna habu |
| smoke | naasu | nesen | asu |
| smoke signal | naasu | nokambu mi tuv | tawuasu |
| it smokes | i asua | mi es | mo asuasu |
| the smoke goes on him | naasu i asuenia | — | — |
| volcano | nabanoei | — | habu turuui |
| torch | nesulu | nokambu mi ror | ibula insilagi |
| he lights a torch | toko nesulu tutun | siri nokambu mi miror biror | mo cau saci na insilagi |
| he illuminates with a torch | sulu lagati | uase naut a majiri hini | mo bula ci na insilagi |
| he scorches it | suluea | rorivi | mo cane |
| heat of fire | sui nakabu | nokambu rejerej | rotoroto na habu |
| he warms himself at fire | tilei nakabu | titirih | mo marinsu |
| he warms himself in the sun | tigiel | sinsiniar | mo marima- rinsici na alo |
| he heats anything | benia | rugcare hini nokambu | mo tuntunu |
| dust rises | afuofu, nopa | beragcuv mi es | togotago mo asuasu |
| shadow | ate, anu | nonin | nunu |
| shade | melu | namor | mala |
| likeness in water | ate | nonin | nunu |
| picture | melu, anu, tea takusi | nonin | nunu |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------|----------|-----------------|-----------------|
| iou | niahau | naha nigum | tiausafi |
| — | — | naha(n) | tiausafi |
| ji sembi | — | (t)a'ti nigum | — |
| mbe iou | — | (t)ar'li teabut | noau |
| iou jua | — | naha nigum | — |
| | | dus in | |
| sembi kanan | — | yahoi | soata |
| yulu | nihu | nisia | rama |
| mirogi yulu | — | ar'li nisia | notugia tarama |
| mlalio ka | — | (t)asia | norameia |
| sembi | | | |
| mijegio | — | (d)olpen ni- | notugia |
| | | gum odus | |
| — | — | — | tahka |
| jo va sembi ka | — | (t)etogum | nohmuru i tiafi |
| burinotambijo | | | |
| jo tavio mare- | — | (d)os noa ne- | nofakara |
| gio mijegio | | rauwia in | |
| | | ta'gin | |
| mla bitunu | — | — | nofakaveregia |
| mbe buluki- | — | maulul tari | nohpusa takere |
| yebi | | | |
| niununo | hohu | narumun | tano-ata |
| vamelu | fomelu | ta'nigabbus | (ta)marumaru |
| | | iken | |
| jurum | — | narumu(n) | tiata |
| toborobo | — | narumu(n) | ata o tagata |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|-----------------|-------------------|-----------------------|--------------------|
| it resembles it | takusia | fere | mo socena |
| the moon | atelag | nebur | vitu |
| moon rises | atelag i saki | nebur tavah | mo tauerada |
| moon sets | atelag i musu | nebur jaror | mo roro |
| moon shines | „ imirama | miarimiar | vitu mo sara |
| moon new | atelag fao | nebur mi uet | vitu mara- vitu |
| moon full | atelag i pon | „ taramb | vitu nsea |
| moon overhead | „ i borabau | „ vosombut | vitu mo uosa |
| moon old | atelag tuai | nebur rene- renjar | vitu tamate |
| owl | tibaga | apu | lulu |
| bat | murubua | cere | karae |
| land | uta, fanua | naut, fenu | tano |
| earth | tano | netan | tano |
| soil | tano | netan | tano |
| country | nalauna, fanua | naut | batui nsara |
| kingdom | nalauna, fanua | naut, batin- fenu | batui vanua |
| ground | tano | netan | tano |
| dust | nopa | beragcuv | tagotago |
| ashes | tanoau | neven mito- kambi | batuiawu |
| clay | leba | dan bum- buruj | ceua |
| pumice stone | nafa | nabuh | tae ova |
| the sea | natasi, elau | nitis, naror | tarusa, tas |
| the shore | euta, elau | aut, ritis | lao |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|--------------------|------------------|---------------------------|-------------------------------|
| jaubukia | tamba kini | dolkoma in, pia(n) | kofeipe iei |
| simberio | kambatiau | mauug | tamrama |
| „ mbabini | „ mhaki | (t)ari | „ nofenake |
| „ mjoru | „ mlet | (t)ivug | „ nofanifo nokero |
| „ merera | — | (t)ame'li | tamrama noji |
| „ jakou | — | (d)ol noa na- badi | nikotu tamra- ma kovarokia |
| „ mudri | — | (t)ememnuma | tamrama niko |
| buriyi | | nuvia | fakawsore |
| „ jo menem- edu | — | (t)atul a'rua'ru | tamrama noi tahgaragi |
| „ mono | — | yauwahli, ni- sum maru | tamrama niko nofune |
| julu | — | keihumit | ruru |
| vutuvutu | — | tautau | — |
| venuto | fanua | nitani, intani | fanua |
| na vio yetano | fiko esan | nafutani, nitanikere | |
| buroatano | bukosan | nafutani | kere |
| vio, venuo | fo, fanua | nitani | fanua |
| merimerano | — | ne'lin, negau | vaka tagata |
| tano | san | nitani | kere |
| bulukiyebi | — | maulul | kere efuefu |
| bulumaroro | — | nemtau | namulaga |
| tano bijeru | — | numetuk (?) | kerehpuru |
| kulaboꞑ ei | — | weai | fatu manu |
| tei | sahi | nitahi | (ta)tai |
| vio koioꞑ | ilau, sisigmarau | nubukel | takutai |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|----------------|---------------|--------------|---------------|
| inland | uta, makura | aut | auta |
| goes seawards | baki lau | vec ritis | mo muli a lao |
| goes landwards | baki uta | vec ut | mo muli auta |
| the open sea | natasi leba, | rembundis | na momo |
| | elau | disburog | |
| sea inlet | napa luk | bujindis | nucu |
| rising ground | — | naut sucusa- | uti batuliu |
| | | cus | |
| hill | tafa | naponacu | batuliu |
| | | kakas | |
| mountain | tafa bakilag | naponacu | uti |
| valley | napaloa | nambur | vila |
| plain | tano marobe | naut meniv- | tano macere |
| | | eniv | |
| foot of hill | lake n tafa | batin napon | unsuna |
| | | acu | batuliu |
| top of hill | bau n tafa | romon napon- | uluna |
| | | acu | |
| rock | fatutoko | naponbarag | takase |
| stone | fatu | nivit | takase |
| coral | les, fatu | nirij | ualansilansi |
| reef | sikau | batinmar | malakoiuae |
| stream | noai sera | nue serser | reu sarataka |
| water | noai, niran | nue | reu |
| water (salt) | intasi | nitis | tarusa |
| water (fresh) | noai mam | nue tin | reu |
| water springs | noai i futfut | nue futafut | batui reu |
| foam | naletilot | bisondis | litona tarusa |
| it foams | letilet | bison | mo lito |
| water runs | noai i sera | nue mi ser | reu revreve |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|------------------------|---------------|-------------------------|---------------------------|
| vio uro | — | ipari | roto tafanua |
| mba jou | mbeki lau | (t)atuva' | nofano weitai |
| mba uro | mbeki uta | (t)atuvari | nofano ki taroto fanua |
| tei na tei, iogobu | — | lauantahi | moana |
| bulu vio | — | noa no'lin ni- fiafi | (ta)koro tatai |
| suku vio | — | naret | fakarava |
| suku | benkuku | nitauwut | (ta)ora |
| burusuku | benkuku | nitauwut | (ta)ora |
| mbolu | boau | laua'tani | rauravei |
| vio vodrombi | — | nitani ma'ri- rum | kohkoto |
| suku burum- bati | — | nauun nitau- wut | vae ora |
| suku levilevi | — | no'wen nitau- wut | taora |
| tamba veru | beliga vatu | naharug itulin | fatuhtu |
| veru | vatu | kabil | fatu |
| kulaji | kutukule | kabil ruan | kasifa |
| barania | — | nimas | fogahma |
| ue miararo | — | nahu iaiya | vaitafe |
| ue | nuai | nahu | vai |
| tei | — | nitahi | (ta)tai |
| ue | — | nahu rani | vai [sana |
| marimburue | — | „ kwatiegen | atufu, atape- |
| titivaka | — | no'auien | fiso |
| mbe titivaka | — | (t)aruan | nofiso |
| ue miararo, ue miou | nuai mkitikit | nahu (tat)aiya | tavai notafe |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|------------------------------|-----------------------|----------------------------|---------------------|
| water boils | noai i letilet | nue mi kut | reu mo bule |
| fountain of water | meta noai | bati nue | reu batuna |
| well of water | luk noai | botue | burui reu |
| dirty water | noai bukot | nue roro | reu urica |
| clear water | noai mwaru | nue majiri | reu buso |
| kava cup | las namaluk | — | lasa |
| he is drunk with kava | mati ki na- maluk | — | mo suwu ca leci |
| road | nabua | nesar | sala |
| road good | nabua uia | nesar mi bu | sala ducu |
| road bad | nabua sa | nesar mi jij | sala sasate |
| road straight | nabua lena | nesar man- manon | sala macere |
| road crooked | nabua tageli | nesar kam- bakambuir | sala uaruare |
| road narrow | nabua bisela uos | nesar ciruv- sis | sala uoruore |
| road broad | nabua tela- telana | nesar mevu- havuh | sala tauera |
| road of life | nabua namo- liena | nesar mauran | sala mauru |
| road of death | nabua nama- tiena | nesar mejan | sala matea |
| he follows the road | usi nabua | sorsar, usu- suri nesar | mo sobue na sala |
| he strays (loses himself) | sasabo | materag | mo nsalio |
| hole or pit | moru | nambur | morumoru |
| precipice | nabatira | roronbuir | basa |
| he stumbles | tokonaki | tetetur | mo usovi laus |
| he falls down | tarupaki, roa | mi juv | mo nsovi |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|--------------|---------------|---------------|-----------------|
| ue mbabini | — | (t)abwolabwol | tavai nofiso |
| mariovuvui | — | nifia | vaipu |
| marimburue | — | nahu | ruavai |
| | | kwatiegen | |
| ue bulukinia | — | nahu tamuk- | tavai epaku |
| | | amuk | |
| ue memeaio | — | nahu te'lan | tavai ma |
| kirikija | — | kamanum | uruwipu |
| miou me | — | (t)abus | nikokona i |
| | | | takava |
| marambo | hamau | swaru | retu |
| „ mbo | hamambohi | „ ta'rua'ru | taretu rufie |
| „ mboba | hamasa | „ tekauekau | taretu esa |
| „ memedu | hamamomau | „ ta'rua'ru | taretu totonu |
| „ jokoro | hamamkele- | „ tekauekau | taretu fagafaga |
| | kele | | |
| „ teliki | — | oa nemtahi | taretu sisi, |
| | | swaru | ehkapi |
| „ lambo | — | swaru teabut | taretu sore |
| „ na meou- | „ neki n'mau- | „ yen neai | taretu i |
| lian | liana | | tamauri |
| „ na marian | „ neki n'ma- | „ yen nimi- | taretu i tamate |
| | teana | sien | |
| jaki marambo | — | owari | nofano i taretu |
| mlalulei | — | (t)atauwau | nosiri |
| marambo | | swaru | |
| bulukimpili | — | nimil | rua |
| — | — | no'lin nitani | foropaki |
| je jano | — | nabi tetel | nosibasiba |
| mjoru | mlet | tumei | notakakia |
| R | | | |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---------------------|---|-------------------------|--------------------------------|
| he clears a road | ta bisaki nabua | tai nesar | mo vacasaci na sala |
| the seven stars | metariki | demburum- bur | vitu sarasara tariburibu(?) |
| he closes a road | ponotinabua | tai gcare nesar | mo uonoci na sala |
| star | masei | majo | vitusarasara |
| meteor | naperiki | majo sere nete | tamune abe, vitu robo |
| evening star | — | majo perog nete | cancane cinao ana heletu |
| morning star | masei liba | majo nuterin | Mausoe |
| dawn | aliati | pereperinkon | nacoe rane |
| it dawns | i aliati | niar tavaḥ, mui rin | mo ulurane |
| daylight | aliati | uterin | rane |
| it is daylight | i aliati | naut uterin | mo rane |
| lightning | nifili | nembir | vila |
| it lightens | bila | mi mbir | mo vila |
| rain | us | naus | kiri |
| it rains | us i pa (boua) | naus mi us | mo kiri |
| thunder | tifai | berver | batusare |
| it thunders | tifai i kat | berver | mo batusare |
| the thunder rolls | tifai i seruru | berver koror | mo buiri dumdum |
| the thunder roars | tifai i buruma- sila, boro silaia | berver mom- burumbur | mo uala ro- roro |
| the thunder mutters | tifai i uruuru | berver rejrej | mo batusare |
| the thunder cracks | tifai i taures | berver makapkap | mo sau gaga- raea |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|---------------|-------------|-----------------------|------------------------|
| je marambo | mde hamau | (d)ol swaru | nopenpena taretu |
| — | — | nosuwa lapu- numun | tamatariki |
| jetumba | — | (t)asisigswaru | nopojina taretu |
| marambo | | | |
| maribitano | amahoi | mahau | fatu |
| „ mije | — | mahau | fatuhpusa |
| | | tativug (?) | |
| mejene na | — | baligan noa | -- |
| kijevi | | nu'Nalabini | |
| mejene | — | Faticei, yei- | fatu ao |
| | | yoaboma' | |
| vio mjene | — | nohagahagien | pohpoana |
| vio merimera- | — | tahagahag | — |
| abo | | | |
| ligian | lan | niyan | teao |
| mbe ligian | — | (ticin)iyen | nikoao |
| bijio | — | naraweipien | taptapeia |
| vio mbijio | — | (t)araweip | notaptapeia |
| yuo | nihua | nu'wun | taua |
| yuo nabobo | nihua mboba | (t)ufu | koto taua |
| tumbalo | ambou | kalualua | taguruguru |
| „ miolu | — | „ tataget | notaguru |
| „ miolu | — | (t)urukuruk | taguruguru notaguru |
| „ jumdum | — | (t)urukuruk | tavajiri nopahpa |
| „ mionunu | — | (t)urukuruk | taguruguru nohva |
| „ jara | — | kalualua | tavajiri |
| | | tataget | nopahpa |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---------------------------|--------------------------------------|---------------------------|------------------------|
| wind | lagi | nirig | lage |
| wind, north | tokelau kabu | natokoro | toca lao |
| wind, south | suefate | haru | dualiaulu |
| wind, east | tokelau | haun | dualiu |
| wind, west | — | hombuar | gadrua |
| he puffs (with the mouth) | i si | mararar | sorosoro |
| it is puffed up | i buka | futocini | mo titig |
| the wind blows | nalagi i sau | nirig mi ser, or sobue | lage mo sere |
| the wind rises | nalagi i mauri | nirig bisi | lage mole mai |
| the wind falls | nalagi i ma- torotoro | nirig meje- jur hehe | lage mo mautu |
| the wind is calm | nalagi i ta- mate | nirig damat | mo tamata |
| the wind is gentle | nalagi i ma- temate | nirig purog | mo mo ivivi |
| hurricane | nalagi atu | rig revij | lage losu |
| the sea is rough | natas i sa | naror pujim- pujir | mo tarusaca |
| the sea is calm | natasitamate | nitis mi uis | mo tamata |
| wave | nabeau | naror | lugi tarasa |
| swell of sea | buka | dambitam | lulubutu |
| the waves roll | nabeau i lu- lu ki nia | dambitam puejicini | — |
| breaker | natefara | naror puru- purus | lulugi na |
| the sea breaks | natas i tafe- rafera, i tarere | naror ram- bisik | lugitarusama kaumea |

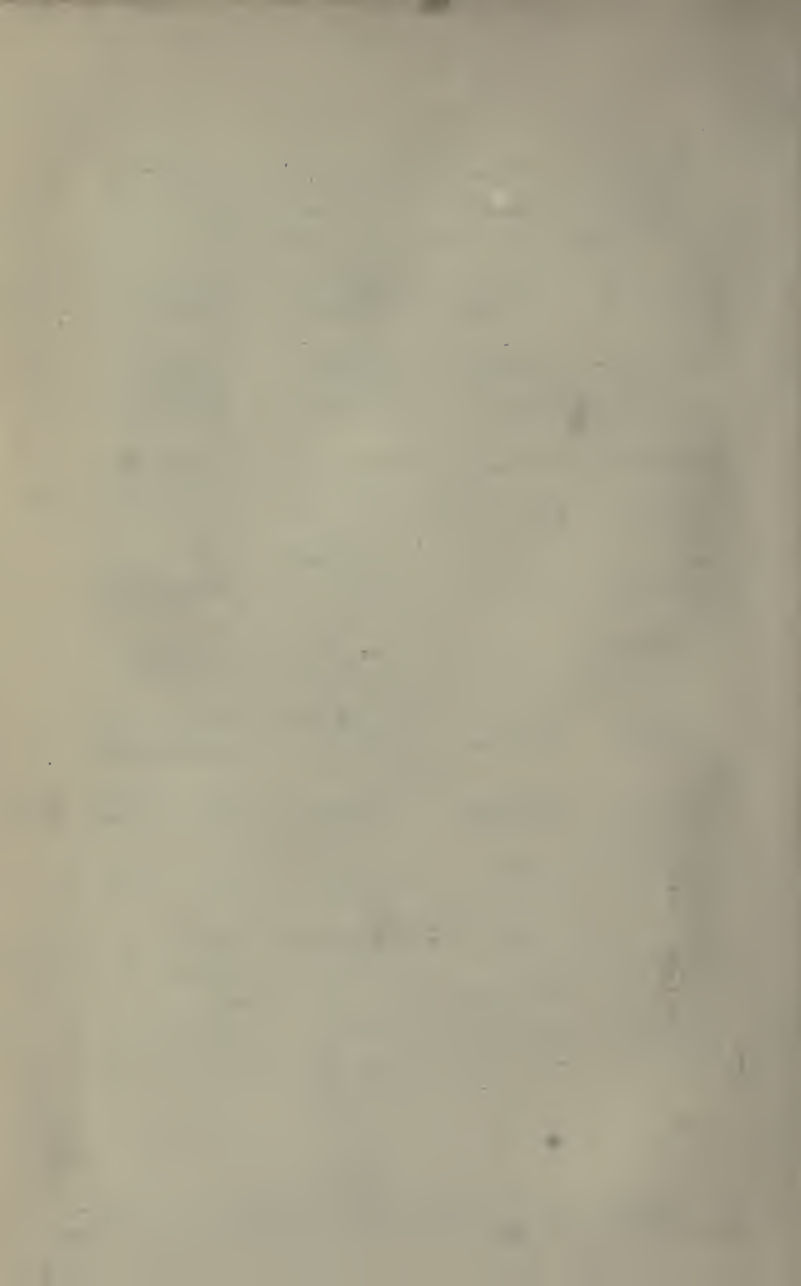
| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|--------------|--------------------------|------------------------|--------------------------------------|
| jegi | lagi | nemtagi, ne- matagi | tamtagi |
| jegi toiou | leg sokoau | Luatu | taretmatoga |
| jegi saduo | legi toilau, or karua | Tukalau | tauritoga tane |
| jag uro | leg iuta | Natoga | taruetamlai |
| jag abo | leg abu | Balabu | taurifafa |
| miubi niono | — | (t)auiefi | koeifia |
| — | — | teabut, (t)asisi | mkoeifia |
| jegi miubi | n'lagi mhuv | (t)'esesau | nosau tamtagi |
| jegi jumolu | lag n'mau | (t)aluwein | tamtagi nosau |
| jegi maro | lag mate | (t)amalinu umei | konoruru, or koruru, tam- tagi |
| tumaro jo | n'lagi buoli | (t)amalinu | nikoruru |
| jegi miovuvu | — | (t)agiagi | tamtagi nosau fakarikiana |
| jegi me kito | lagi mlakiaira | neliu | tefa |
| tei toru | — | (t)eabut | esore tatai |
| tei tumaro | — | (t)abwia amei | emarino |
| niatuva | — | peau | tagaru |
| tei jurombi | — | nitahi tataiya | tapeau |
| — | — | nitahi tataiya | apeau nohpu kiana |
| — | — | nitahi teabuk | tagaru |
| tei mererako | — | nitahi taget | efaji tatai |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|--------------------|--------------------|------------------|----------------------|
| the sea is deep | natas i bua | naror baru | buaca |
| the canoe founders | rarua i moru | nice mi ron | aka mo duduni |
| wave swamp canoe | nabeau i sera | naror tatar- | lugitarusa mo |
| | morua ki | ho nice | kirobosi na |
| | rarua | | aka |
| canoe floats | rarua i sali | nice mi sar | aka mo sale- sale |
| canoe sinks | rarua i tiro | nice mi un | aka mo dono |
| canoe is wrecked | rarua imaora | nice mabor | aka mo bilae |
| sky | elagi | mamarin | tukaelage |
| cloud | natai ni lagi | roro | taelage |
| dew | namiuru | daov | iuate |
| sand | narau | dambanaun | one |
| salt | tasmen | bisondis | salit (?) |
| mist | mafu | nomop | siuoa |
| lean | magura | maraj | baraga |
| fat | barua | miramb | baru |
| thick | matulu | metetir | uonocaca |
| thin | manifenife | meniveniv | tanivinivi |
| an end | nabagona, mauri | metabogsin | euinana |
| the middle | malebuto | ribuh | liucana |
| the beginning | sela fe, meta | batin naut | unsuna |
| it is finished | i nu | mi nog | mo iso, moiso |
| the whole | tea mau | mi nog | tenabua |
| all | sera | pancui mi nog | moiso ducu |
| he took the whole | tabe bakau- | reve pancui | mo lai a iso |
| of it | ti a | mi nog | ducu |

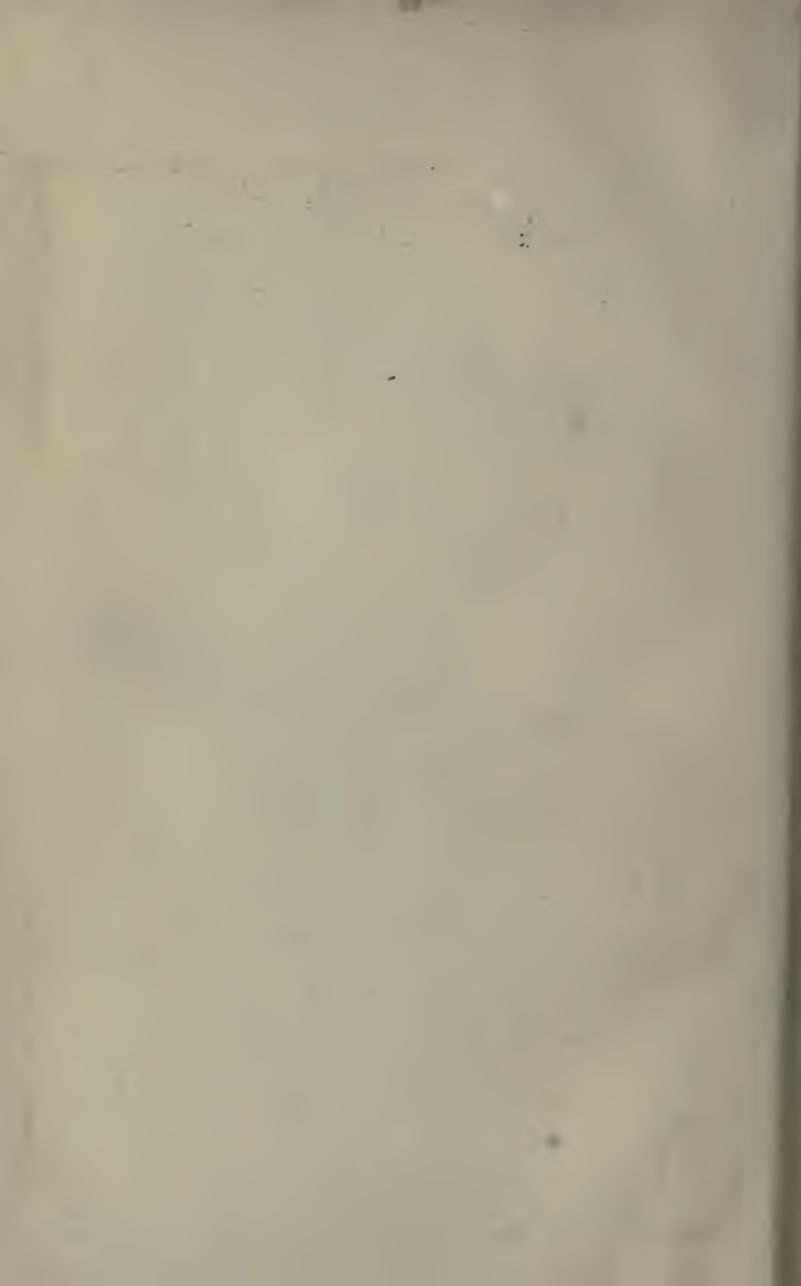
| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|--------------|---------------|----------------|----------------|
| tei bululuo | — | lauakamnum | elehposu tatai |
| tauako maro | — | negautatanum | tavaka nokero |
| niatua bula | — | tateaburumin | apeau nifaka- |
| loua tauako | | | fonua tavaka |
| | | | kokero |
| tauako | n'bag miavava | negau teai | tavaka |
| mialalo | | | nomanu |
| tauako mad- | n'bag mdono | negau tamnum | tavaka nokero |
| rundu | | | |
| tauako buru- | — | (t)erabilis | tavaka |
| korovio | | negau | nikokero |
| iogobu mabi | — | Neai | ragi |
| meliju | benoi | nupua (gen.) | poa |
| tou | n'meho | namareni | tagau |
| iono | eniono | nabukel | taone |
| — | — | nigul | karkarutai |
| mabo | — | norauwien | kofu |
| makulo | — | nauunus us | etuatua |
| mjambo | — | — | ehpeji |
| mererolu | — | kapunan | ematoru |
| menivinivi | — | tavutavuta | emafinfini |
| togio | — | nififin | tano-pito |
| ebiso | lefika | nalugen | tanokoga |
| togio na | — | nauun | tantafito |
| mbeamu | | | |
| mbisi | mokoto | naunun | nikorava |
| momou | — | boti | eia oji |
| nonovio | mouna, mkafa | erafwin | oji |
| mbiniu | | | |
| nai mudri o | — | in dos erafwin | neiamoa oji |
| momou | | | |

| ENGLISH. | EFATESE. | MALEKULAN. | MALOESE. |
|---------------|----------------|---------------|---------------|
| they all went | ru bano ba- | hinirimnog | na vano |
| | kauti | rama jo ju | moiso |
| a thing | namatuna | titic, jitic | cinao |
| anything | tenamatuna, | titic tin | te cinao |
| | nete | | |
| something | sera trogo | titic soko | te cinao |
| everything | sera nadio | jitic norogut | cinao tari |
| | | ena | |
| every man | sera natamole | haris norogut | tamaloci tari |
| some | tete | sombon | te |
| any | te | | te |
| other man | natamole po- | haris ere | tamaloci |
| | ta, kerua | | tenabu |
| other thing | namatuna | najog ere | cinao tenabu |
| | kerua, pota | | |
| many | laba | mi gut | tari |
| multitude | manu | racat | ivao, ivao |
| | | | tari |
| few | bisa | kakas | haruasi |
| small | kiki, kal | kakas, | uoruore |
| | | kerekeril | |
| big | lebaleba, pila | bimbut, pare | tauera |
| old | tuai | taramb, tue | tuai |
| new | fao | mermer | baro |
| good | uia | bu | ducu |
| bad | sa | jij | sat |

| BAKIAN. | BIERIAN. | TANNESE. | FUTUNESE. |
|----------------|---------------|---------------|----------------|
| a mbiniu a | lemkafa | ila' erafwin | akirea oji |
| mbano | lembobo | kino'ufen | niroro |
| vite | fite | nadi | tanea |
| tetai | senekai | nadi umei | sanea |
| tetai | senekai | nadi kadi | tasi anea |
| tenalo nonovio | — | nadinnadi | anea oji |
| tomu nalo | atatu le | ila' erafwin | atagata oji |
| nonovio | mkava | | |
| tai, kija | sakai, ambosu | navein | efaru |
| tai | — | nadi kadi | tasi |
| toro nrolu | atarou | tabusin | teke atagata |
| to nrolu, vite | — | nadi akaha | teke anea |
| nrolu | | | |
| telambo | mquru | dasin, tibuk | nalupai |
| tiniumbe | sombiana | numani | tamotu tagata |
| maka | mquru se | kisil umei | eruana, efiana |
| vetelambo | | | |
| teliki | biliki | akaku | sisi |
| toru | sombi | teabut, asoli | sore |
| moruo | matua | nuva | mahtua |
| bou | feu | ivi | fau |
| mbo | mbohi | tauwer | rufie |
| mboba | msa | tera, ra | sa |







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